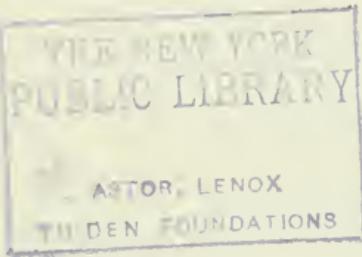


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Ashley





THE FRIENDLY CHURCH

Advertising has tripled the membership, doubled the income and increased the evening attendance, during a period of five years, from 50 to between 800 and 1000.

During 1916 the loose change collections at the Evening Service paid for all the advertising, instrumental soloists, postage and printing. In 1913 these receipts aggregated \$81.00; in 1916 \$1373.00. It pays to advertise.

The Friendly Church, 16th and Jefferson Streets. Daniel E. Weigle, Pastor.

CHURCH ADVERTISING ITS WHY AND HOW

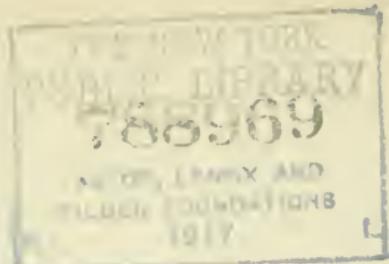
PAPERS DELIVERED BEFORE THE CHURCH
ADVERTISING SECTION OF THE TWELFTH
ANNUAL CONVENTION OF THE ASSOCIATED
ADVERTISING CLUBS OF THE WORLD

COMPILED BY
W. B. ASHLEY

EXECUTIVE SECRETARY, CHURCH ADVERTISING AND PUBLICITY
DEPARTMENTAL; FORMER ASSOCIATE EDITOR OF CHRISTIAN HERALD



PHILADELPHIA AND LONDON
J. B. LIPPINCOTT COMPANY



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PREFACE

CHURCH history is repeating itself. Advertising is having the same hard road to the favor of the Church as did music. But it is the hard road that leads to success. You could no more divorce those churches that are using advertising from the practice than you can separate the churches of the land from the use of music. And the churches that are the present pioneers in the field of religious advertising are performing the same great service to all the others as did those few bold and inspired congregations that defied custom and prejudice, and installed the organ and the choir in the church service.

At the annual convention of the Associated Advertising Clubs of the

World, whose maxim is Truth, held in Philadelphia in June of 1916, occurred the first national conference on church advertising. The sessions of this conference were attended by several hundred ministers and consecrated advertising men. Addresses were made by men who know both the Church and advertising. One outcome of the conference was the organization of a Church Advertising and Publicity Departmental of the Associated Advertising Clubs of the World. Ministers and laymen alike constitute the membership of this organization. Its object is to present to the churches the truth about church advertising.

A few of the addresses made at the Philadelphia convention were extemporaneous. The rest have been gathered into this volume. It is due to

the several authors to explain that in almost every case matter that was not vital to the subject has been omitted, and the papers as here presented contain only the direct messages to the churches upon church advertising.

To those who are willing to have their eyes opened to the facts in the case, and who are willing and even desirous to consider every proposal that has as its motive the extension of the Kingdom of God, these papers bring a clear and helpful message.

W. B. ASHLEY.

March 5, 1917.

CONTENTS

	PAGE
WHY THE WORLD NEEDS OUR GOODS.....	11
By Lauress J. Birney	
CAUSE AND EFFECT	21
By Rev. D. E. Weigle	
THE CHURCH, THE GREATEST ADVERTISER	27
By O. J. Gude	
SENSATIONALISM VS. SANITY.....	31
By Rev. Roy B. Guild, D. D.	
PREPARING THE COPY	40
By Frederick T. Keeney	
DISPLAY ADVERTISING FOR NEWSPAPERS.	45
By Arthur G. Turner	
SPECIAL SUNDAY NIGHT ATTRACTIONS....	53
By Rev. Christian F. Reisner, D. D.	
RIGHT METHODS BRING RESULTS.....	71
By W. Frank McClure	
THE DYNAMICS OF CHURCH ADVERTISING	79
By W. R. Hotchkin	
THE FIRST SUCCESSFUL CHURCH ADVER- TISER	93
By W. B. Ashley	
MANY WAYS TO MANY MINDS	109
By Paul B. Jenkins, D. D.	
FOR THE SMALLER TOWN CHURCH.....	129
By Rev. R. C. Keagy	

MAKING RELIGIOUS INFORMATION APPE- TIZING	143
By Willard Price	
SECURING MONEY FOR CHURCH PUBLICITY	150
By Chas. E. Beury	
ADVERTISING TO FILL A CHURCH	157
By Rev. Wm. E. Barton, D. D.	
DELIVERING THE GOODS ADVERTISED....	164
By Rev. Daniel Hoffman Martin, D. D.	
ADVERTISING THE SUNDAY SCHOOL.....	172
By Rev. Samuel D. Price	
THE PREACHER AS A SALESMAN.....	182
By John Lee Mahin	
MOVING PICTURES AS ADVERTISING.....	189
By Rev. Chester C. Marshall	
PUBLICITY AND THE MINISTER'S MESSAGE.	194
By Charles Fleischer	

ILLUSTRATIONS

	PAGE
The Friendly Church..... <i>Frontispiece</i>	
A Truth and a Sign That You Cannot Escape.....	16
An Effective Church Bulletin Board.....	32
One Way to Keep the Church Gratefully in Mind Every Day of the Year, and Many Times a Year.....	48
You Cannot Get Out Such Cards as This Without Thought.....	132
Striking the Timely Note in a Striking Way.....	132
Once This Would Have Been Called a Desecration	162

CHURCH ADVERTISING

ITS WHY AND HOW

WHY THE WORLD NEEDS OUR GOODS

BY LAURESS J. BIRNEY

DEAN OF BOSTON UNIVERSITY SCHOOL OF
THEOLOGY

HUMAN need is a fundamental element in all honest and effective advertising. The clear conviction of that need in the mind of the advertiser is an invaluable psychological asset. There is consequently a vast difference between advertising a luxury and a necessity. It is exceedingly difficult to advertise a mere luxury, *effectively*, and remain wholly honest. With the greatest ease the advertiser will slip into *mis-representation* to give the impression of a

necessity. Witness the tobacco ad which reads "The men who chew are the men who do," or the beer ad which says "The food value of a quart of beer is equal to a pound of beefsteak." Misstatements are made because the statement of the truth would injure trade. Were I a professional advertiser I would watch with a good deal of solicitation, to say the least, the effects upon my own moral fiber, of writing ads for any one of the countless money-makers, which the world doesn't really need, and many of which it is better off without, and would covet the chance to advertise bread or overalls or anything else that the world does need. The deeper the world's need, the more legitimate the advertisement, and the more commanding its form and expression may be.

There is but one conviction that could bring me from Boston in this busy month to talk to this splendid body of men. It is that the goods the Church has to offer meets the deepest need of the world. A great bishop of the Church of which I am a member was once asked by a travelling man, "What line do you carry?" And the bishop replied, "I deal in skies." No finer reply could have been made. The supreme need of the world, the business world, the social world, the educational world, the moral world, is skies, that will give them all reach and depth and meaning. Without that, none of these worlds are ultimately much worth while.

And what are the goods? Not the visible church, mark you, deeply as we believe in and reverence that. It

is the things the Church conveys and offers. You advertise flour for bread. You say little about the barrel in which it is shipped. The Church is an instrument, not an end. The goods the Church makes available are those great fundamental vitalities that keep the world from decomposing. The great organizing moralities that lie at the very heart of all civilization and moral progress. The great principles which are not only indispensable to the formation of character but which are character. The great spiritual truths which enfranchise the spirit of man and give him a sky for his soul's expansion, mastery over all elements of experience, power to turn all experience in manhood.

Why does the world need these realities more than all others which they buy and sell and advertise?

(1) First, because all a man is really worth to himself or to the world is determined by what he *is* and not by what he has or does, and these are the only goods that can make the man himself worth something. The very poorest thing at which a man can spend his time and strength is making a living. The mightiest business any man can attempt is the making of a life. Every other commodity you men advertise *may* end in making nothing but a living. They will inevitably so end unless the man who deals in them also buys the sublimer commodity which alone can make a life.

(2) These goods enable men to do something infinitely greater with the other goods of the world than can ever be done without. I know a millionaire paper maker. The world needs his paper, and he makes good paper.

But the world needs immeasurably more what he does with the proceeds of his paper. I once said something to him about being a great paper maker. He instantly responded, "I'd be sorry to be nothing but a paper maker." I knew what he meant. The goods that are not measured by bank accounts alone are the only goods that can give real value to the goods that are thus measured. It's a great achievement to be able to turn a spruce tree into beautiful paper that will serve the world's need in a thousand cities. But it's a far more wonderful thing to turn the paper into *life*, trained in mind and pure in heart, that will preach the deepest truths there are, in every state of the Union and in every mission country of the world. And this he is doing. Why? Because he invested in these goods of

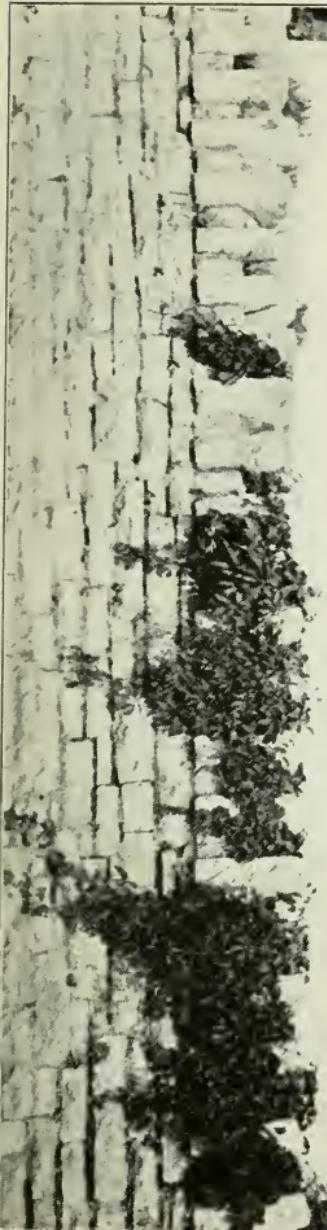
First Prize

Inspected and passed
National Dairy Show

For Best Milk in Ohio.

THE MCBIRNEY DAIRY CO. 2453 ULLMAN

"Whosoever a man soweth
the same shall also reap."
Galatians, VI.



which I come to speak, long before he ever made a pound of paper. These intangible goods are not only in themselves by far the most priceless he owns, but it is these only that give the products of his mills a world significance and an eternal value.

(3) Because these are the only goods that can absolutely insure success in any sense worth considering. Good advertising may make a man rich by a collar button or any other bauble, but it can never make him successful. It takes something immensely greater than income to make an immortal life successful. That something is found in the goods the Christian Church offers to the world and it is found nowhere else. Because it is the one thing that can make life a success it is worthy of the most skilful work of which your great art of

advertising is capable. A few months since an old man died in a town of the great West. At sixty his property was swept away by his signature to the note of a false friend. Those who heard the story and knew him slightly or not at all called his life a failure. Failure? Listen to the mothers whispering that man's name to their ladies when they say their prayers; watch strong men lift their hats as they pass him in the streets; see them rise as he enters the car; hear the boys vie with each other to do his gray hairs honor. Failure? He died without a dollar, but he was the greatest success I have known. The reality that can help a man to that kind of success deserves publicity. There is but one reality that can do it, and it is *not* money.

(4) The world needs the goods the

Christian Church offers because these and only these create the world's highest values. You have a laddie? I hope you have. Is your highest wish for him money? Is it knowledge? Is it social, or political position? He may have all these and be a devil. Nay, it is *character*. Highest human values are never expressed except in terms of character, and that is made only of the goods we offer. I was recently in Canada. A man there said to me, "Your country has some faults but there is one thing that gives me reverence for her and faith in her if I knew nothing else about her, and that is the magnificent character of the long line of presidents she has produced and placed by popular vote in the highest position. A country that can do that is a great country." But what is the secret of the lives of these Presidents?

Many things enter in, but when you seek for the deepest element you will find it in the fact that there is not one of them but has heard the voice of prayer in his boyhood home. Not one of them but absorbed the values that transcend all others. Take those values from the life of Lincoln and you will take his portrait down from the walls of a thousand peasant homes and palaces across the sea, and take his name off the lips of the statesmen of every civilized nation in the world. Without these values, politics, business, social and intellectual life, the home and the school not only lose their worth, they rot, and become the moral menace of the race.

The world needs our goods and he who can advertise them well, by his life or by his art, is serving the deepest interests of the race.

CAUSE AND EFFECT

BY REV. D. E. WEIGLE

PASTOR OF "THE FRIENDLY CHURCH," PHILA-
DELPHIA, PENNA.

I HAVE the privilege of representing a firm whose business is of an eternal character; after every commercial house has closed its books and had them audited and "Finis" has been written over the commerce of the world, the "Lamb's Book of Life" will then have just been opened and the business of the Church Invisible just really begun.

A careful perusal of the Bible leads us to say, without any fear of contradiction, that God was the first great advertiser. When He lighted the "flaming bush" which did not consume itself and attracted the atten-

tion of Moses, he made our \$50,000 a year electric signs look insignificant. The interest of Moses was at once aroused and God then took the next step in the role of advertising, and inspired his confidence by "turning the rod into a serpent and then the serpent back into a rod." He made Moses' hand leprous, then white as his flesh. "The plagues of Egypt" was one of the greatest publicity manifestations of the power of God.

Repeatedly, in answer to the question, "Why did God harden Pharaoh's heart," we find the reply, "That the works and power of God might be made manifest," or advertised to the world. Again, in the New Testament when we find our Lord meeting the man born blind, in reply to the question of the disciples, "Who sinned, this man or his parents?"

Jesus said, "Neither has this man sinned, nor his parents, but that the works of God might be made manifest in him."

Throughout the Biblical records the men who accomplished things were the men who advertised themselves by their peculiar traits and characteristics, or their accomplishments—John the Baptist with his peculiar attire, Jeremiah lying in the streets to attract attention, Jesus by his miracles.

Does it pay the "Church of To-day" to adopt unusual methods of publicity to attract the attention of the people and inspire confidence?

First. It is absolute folly to try to preach to people until you get them into the church.

Second. If a man's soul is worth saving and if the only way to save that

soul is by bringing it into vital contact with God by the means of grace, then no legitimate method should be despised, nor the cost financially be even considered. How can this effectively be done?

Do not begin to advertise until the church has been made as attractive as possible, thoroughly modernized in equipment and a perfect program of service established. There is nothing so fatal to advertising as to promise something to the public that you can't produce when it gets there.

After the church has been fitted up for a campaign, then the newspapers should be used and paid space procured; window cards announcing the program of service should be placed in store windows, as a business man is always glad to contribute his share toward the maintenance of the great-

est business-producing agency in the world, namely, Religion.

It will be found advantageous to organize a distributing committee within the church of say one hundred or more, each one to receive every week cards of invitation, which he or she will promise to mail or hand to friends, thus enlarging the scope of interest in the church. Where billboards can be secured, large and attractive billposters should announce the services and appointments of the church. Jesus said we should be fishers of men. Whoever heard of trying to catch all kinds of fish with the same kind of bait? Give this idea much thought in preparing your campaigns.

This propaganda is expensive, but it may be started in a small way; every penny spent in conservative publicity will return in some way, spiritually

and financially, to the church. Every invitation, whether it be printed in the newspaper, or on window cards, or in a letter, is an invitation which will be blessed by our Heavenly Father.

Any church that will enter upon a campaign of publicity in faith, and will adopt modern methods of communication with the world, and will then satisfy the crowd which collects with the Bread of Life, adhering strictly and rigidly to the Word as the only unvarying rule by which to live, and to the Christ as the only saving power for a lost world, will be amazed at the success which will attend its efforts.

It is not a new religion which we are advocating but the old-fashioned religion, presented to the world through the modern and powerful method of advertising.

THE CHURCH, THE GREATEST OUT-DOOR ADVERTISER

BY O. J. GUDE
NEW YORK

I WAS invited here to suggest to the church how it should take advantage of 19th Century methods of out-door publicity.

I have come to pay tribute to nineteen centuries of the most effective out-door publicity that the mind of the greatest advertising genius could conceive.

The church as an organization is ITSELF the great pioneer of all advertising and particularly of out-door advertising.

The first steeple that was ever raised over the first Christian church that was ever built, was an out-door

announcement that underneath that steeple was a HOUSE OF WORSHIP, and I speak with all due reverence when I say that the steeple has become the TRADE-MARK OF THE CHURCH.

Wherever it erects its spire, it makes eloquent appeal for the cause it represents.

It says just as loudly as though it talked with megaphone voice, HERE IS A HOUSE OF WORSHIP, underneath this spire is the House of God, and with a magnificent consistency which might well be emulated by the professional Masters of Publicity;—the steeple has been erected as part of the architectural construction of practically every house of worship that has been built in every year of all of the centuries that the church has been in existence.

The steady iteration and reiteration of this inspirational trade-mark has

continued until the whole wide world, from humble hamlet to congested city, has been dotted with these heavenward pointing spires.

This out-door advertising has been done so effectively that whoever travels in any community in any land,—

Whether he be of the country his footsteps find him in, or whether he be alien to that race,

Whether he speak the language of its people or whether their tongue be unknown to him,—the silent steeple sends its message, summoning, from his subconscious to his conscious mind, all that he ever knew about the church;

All he ever knew of any religion.

All that is most reverential and devotional in his life.

To some it may conjure the vision of a loving mother teaching the lisping

lips of her babe its first "Now I lay me down to sleep," to others it will be a reminder of the soul's struggle to solve the mystery of mysteries.

To everyone that views it,—and everyone that has eyes to see MUST view it,—it speaks a message that is the full measure of that individual's attunement with the most civilizing influence in the world's history.

WONDERFUL TRIBUTE TO OUT-DOOR PUBLICITY.

WONDERFUL TRIBUTE TO THE UNCONSCIOUS ADVERTISING GENIUS OF THE CHURCH ITSELF.

SENSATIONALISM VS. SANITY

BY REV. ROY B. GUILD, D.D.

EXECUTIVE SECRETARY, COMMISSION ON FEDERATED MOVEMENTS, FEDERAL COUNCIL OF CHURCHES OF CHRIST IN AMERICA

THE fear of being labeled keeps many men from doing things of which their judgment gives approval.

The roistering lad is shy about making a fine appearance in dress and manners for fear he will be called a sissy. Some ministers are afraid to aggressively advertise their program of service for fear they will be plastered with the label "Sensationalist."

The liberty we take with the English language or possibly the scarcity of words often leads us to use a good word to make an unpleasant impression. This is done with the word sensationalism. When the Roentgen ray

was discovered the announcement of the discovery and report of its peculiar qualities produced a sensation. To characterize the audacious claims of some of those who exploited the public's interest in the X-rays we use the word sensationalism! Our use of the word has given to it a peculiar odor which makes it objectionable. A fresh egg is desirable under most conditions, but no one wishes to have a severely tainted one thrown at him. The word has become tainted. A minister would rejoice in doing a notable piece of work which would create a true sensation, but he has a holy horror of being accused of sensationalism. It is in this sense that this word is used in our subject.

Over against it is the word Sanity. Sensationalism with accent on the “ism” *vs.* Sanity. If you will elim-



An effective Church Bulletin Board. This could have been made more so. How? That is your problem. (Courtesy Christian Herald, New York.)

TORONTO
PUBLIC LIBRARY

ARTERY OF VOICE
FIELDER PUBLICATIONS

inate the last syllable and reverse the order of the words you can safely substitute "i" for "v" in the "vs." and have the acceptable affirmation, Sanity is sensational. In fact in this day of world confusion in about every realm of thought and action, sanity would be more sensational than all the other things given big head-lines in our dailies.

Applying this subject to Church publicity we need to know what is sanity. The business man who is promoting a new business does not invest much capital until he has convinced himself and possibly others that the people need what he is proposing to offer. The public may not know its need. He may have to educate that public, as in selling kerosene in China. Is there a use for and will the people use what he has to offer because they

are or will become conscious of a need? The minister who is sane will satisfy himself on this point.

This will drive him back to a re-examination of what he has to offer. A friend became interested in the promotion of an invention for the duplication of documents by means of a camera. After he was sure there was a need for such work, he retested the instrument that was to do the work. He familiarized himself with it that he might push the sale and secure the coöperation of capital. It is the part of sanity for the minister to reëxperience the worth of what he is to offer to satisfy the sense of need already felt or to arouse the sense of need which has not been quickened.

The next thing the sane man will do will be to bring society with its need, individually and collectively, into the

right relationship with that which will supply the need.

Four things must now be done. The man outside, and about as often inside, must be made conscious of his need; must be assured that what is offered will meet that need; must be made desirous of having his need satisfied; and finally must be prevailed upon to will to secure what is offered.

When that takes place in a man's life, when the spirit of his Creator is given full sway over his life, the most sensational thing that will ever occur in his life has taken place.

This is the program of Sanity.

The minister who can continuously carry this program into the lives of others is doing work that is sensational when it is known, and it is bound to be known. But when a minister with this opportunity before

him exploits the public for his own gain, or to gratify his conceit, he is rightly accused of sensationalism.

Paul's preaching at Salamis was the sensation of the day. Compared with it the efforts of Elymas the sorcerer were those of a sensationalist. We can always add "ism" or "ist" when the preacher is more concerned about the furor he makes than the work he does. It is a question of centering the public interest in himself or in the God of love.

Now there is no question as to the one thing the world needs more than anything else. When one social institution after another was made a member of the staff of the god of wars, joining in the wild, relentless, yet effective, crusade to crush human lives and all treasured human relations, it seemed as though the church had

failed. On second thought, it is found to have failed,—that is, the church men have made, had failed. But shining above the ruins is the Church of Jesus Christ. The mission and message of Him who came to give life and not to take it never seemed so worth while as it does now. Above the songs of hate, above the prayers of national selfishness, arise the command, “Love one another even as I have loved you. Greater love hath no man than this that a man lay down his life for his friend.”

This is the world’s need to-day. The minister who has experienced the worth of what the world needs can, from the unlimited source of supply, satisfy that need. To do it he must “publish the good tidings.”

Of course the most important publicity is the “delivery of the goods.”

Money spent for advertising a particular brand of soap is wisely spent provided the first cake of soap sold to a man clinches the argument of the printed page. The publishing of the good tidings is the giving of the gospel that "keeps them coming." The preacher may not be brilliant, but he can be sanely sincere. The world is about as hungry for this as for anything. It is the roast beef and potatoes of the Christian meal. The trimmings are all right, but no man will keep going to a boarding-house that has only appetizers and desserts on the table. *The most sensational thing you can say about a church is that the same people keep crowding its doors.*

The second thing in publicity is to arrest the attention of the man outside in such a way that he will at least come in to see what you can do for

him. As the Church has the most needed and most worth while thing to offer the world, it should most strikingly announce its service and even its services, if they are a prelude to the other. If we believe in our mission, we are under a divine obligation to secure the attention of the public. A wisely placed advertisement can be like a shout which causes a drowning man to see a life rope that is within his reach. At such a time we do not study the principles of acoustics. We just yell. I am inclined to think that the churches need to throw off some of their studied reserve and yell to that man who is dying and to the world because of the need of what the church offers. But be sure you have the life rope and a good grip on it when you yell, and then yell in a way to inspire him with confidence.

PREPARING THE COPY
BY FREDERICK T. KEENEY
PASTOR METHODIST EPISCOPAL CHURCH,
SYRACUSE, N. Y.

CHURCH ADVERTISING is the display window of the biggest business on earth. To make the window attractive is no boy's task. Many a customer has been lost because the show window did not properly display the goods carried in stock. The window is a poor place to display theology, even at a reduced price. In a shop window on Princes' Street, Edinburgh, my eye was caught one day by this sign, "Second Hand Theology, at Half Price." I did not buy. Second-hand theology is dear at any price.

The purpose of church advertising is to beat the devil. A rural friend who was being shown through a mod-

ern church, with its many departments of work and costly appliances, exclaimed in amazement, "This beats the devil." "That is the intention," replied the pastor. To accomplish this result, advertising must be of a superior quality. No business has as fierce competition as has the church. The man who prepares copy must have "pep" as well as piety; he must know the times in which he lives, and be able to find the shortest and surest way through the eye to the mind and heart.

Copy for church advertising should tell the truth in a perfectly natural and straightforward way, free from platitudes, and free from pious phrasing. Its aim should be to suggest more than it says. Make the reader eager to know what you have not said. Short words are better than long, and two lines are better than three. Do

not make more than one word, or one line, emphatic. Try to drive only one nail at a time, and thus save both your nails and patience. Aim at something definite. A rifle is better than a shot-gun if you are after big game. Ordinarily the church advertiser has but one chance. He must take quick and sure aim. Put as little as possible into the space you have, but make that little large and dynamic. Alliteration, if not overdone, is an advantage. Say the unexpected. Challenge the attention with the unusual. Ask a question that will give birth to a whole family of interrogations. Newness of putting is a necessity. To say your say in the same old way is a waste of time and of printer's ink.

Do not let commercial houses or recreation resorts monopolize the camera for advertising purposes. More people

will look at a picture than will read a sermon. Keep your thought-incubator at work. Search for the "why" of successful advertising in other lines. Cultivate a taste for superior printing. Make the governing board of your church see that a reputation for original church advertising is a real asset, and that money wisely invested in printer's ink pays large dividends. Exchange ideas. Let the printer know that you appreciate his taste as well as his type. Use happy combinations of color, and unusual designs. Add the skill of a good engraver occasionally to secure effective and artistic display. Do not try to be "smart" or sensational. Believe that it is worth while to put as much time in preparing copy for a good piece of church advertising as in preparing a good sermon. If you are

able to double your congregation, you have quadrupled the effectiveness of the sermon. Never be without a notebook, as a handy cage for retaining advertising ideas. You cannot tell when a new thought may fly your way.

Arrange an exchange of literature with the most successful church advertisers of your acquaintance. Rub up against the best commercial advertisers in your town. Something of value is sure to stick to your gray matter. Polish up the plate glass of your display window every day, and have something new inside as often as possible.

The pastor should keep himself out of the copy. It is not the man but the message that should get into the display line. The task is of more interest than the tool. Remember whom you serve, and let every finger-board point toward Christ.

DISPLAY ADVERTISING FOR NEWSPAPERS

BY ARTHUR G. TURNER

THE BALTIMORE NEWS, BALTIMORE, MD.

FIRST of all, I should like to say that I come from a newspaper that prints the advertisements of 160 or more churches every Saturday, and that for nine months in the year church advertising runs between a page and a half and two pages. You can see by this that the churches of Baltimore believe in advertising.

While the greater number of the church advertisements in *The Baltimore News* consist of mere announcement of name, location and hours of services, it is coming to be recognized by more and more of our churches that display advertising that gives

reasons why people should go to church is the kind of publicity that brings the greater returns.

Reason-Why advertising, I should have called my talk, for that is what we have been urging our churches to use for the past four years. Do not simply say: "First Baptist Church, such and such an address; Services, 11 A.M. and 8 P.M. All Welcome." That is good, we have been saying, but do not stop with that—give your readers some reasons why they should go to church.

We have been pounding away on that line year after year. At ministers' meetings we have talked in person, and at other times we have published a four-page paper devoted exclusively to the progress of religious publicity, and through this paper, we advocate the use of Reason-Why ad-

vertising. We call this paper "Reason-Why," and it goes to not only the ministers of Baltimore, but to nearly every church official in Baltimore.

I remember how our church advertisements looked about three years ago, a solid page almost, at that time, that read in substance all alike. They looked alike. Week after week the same advertisements.

Then here and there on the page began to appear different looking advertisements; larger in size, display type, cut of the church. It was good to see. Some of the ministers were adopting our suggestion; at least, they thought they were.

But aside from the increase in size, the use of display type and cuts, the advertisements were as lacking in reasons as ever, and after a few insertions of the larger advertisements, the

churches in question went back to the old style.

It was discouraging, because they thought they had advertised as we suggested. "See," they said, "you are wrong; we tried larger advertisements and they did us no good. They only cost more."

But that was stage No. 1. We kept at it. "Use reasons in your advertising," we kept telling the churches over and over. "No matter what is the size of your advertisement, for Heaven's sake say something besides name, location and hours of services." And by and by some of them did.

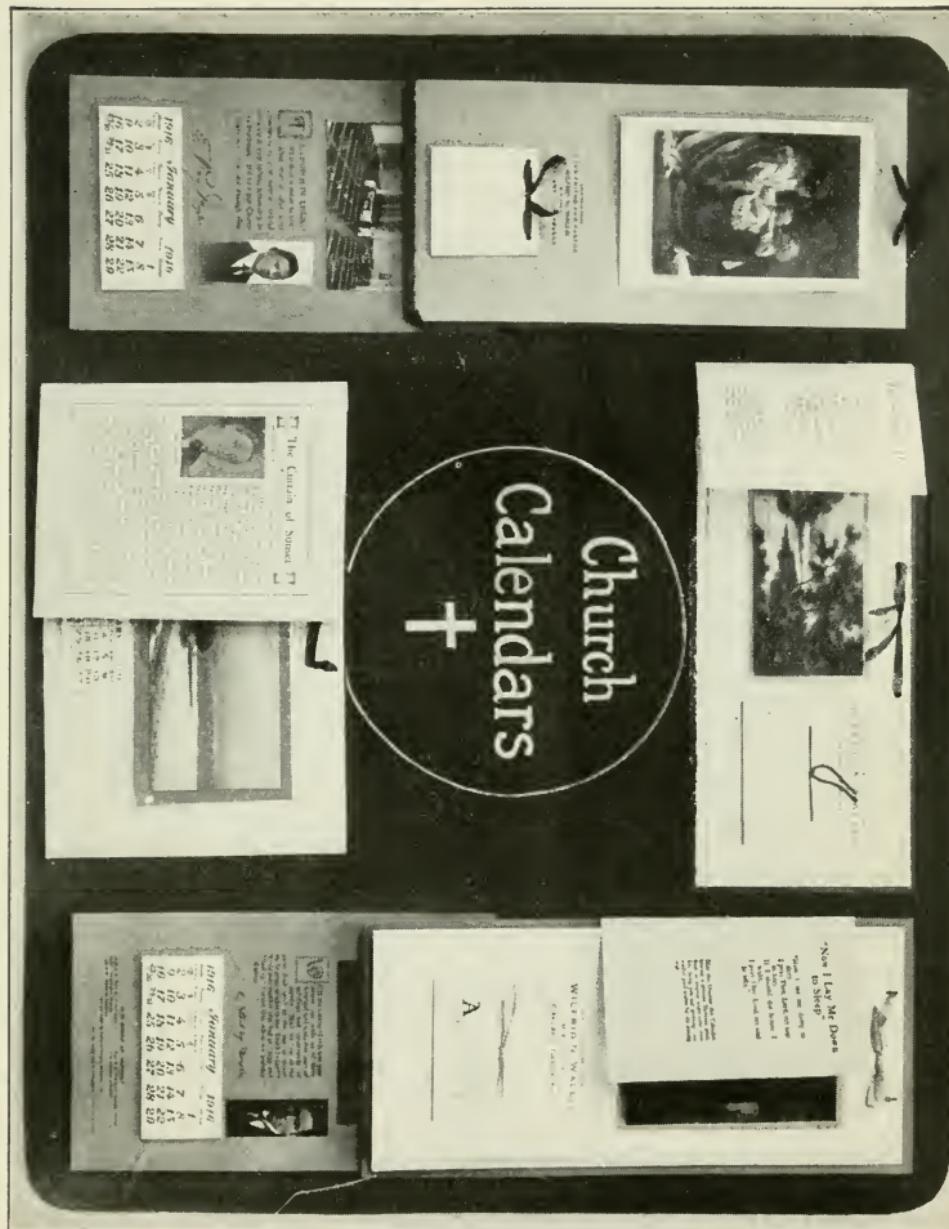
I remember a church that for years had been advertising as follows:

Blank Presbyterian Church.

11 A.M., Preaching by the Pastor.

8 P.M., Preaching by the Pastor.

Seats free.



One way to keep the church gratefully in mind every day of the year, and many times a year. (Courtesy Christian Herald, New York.)

Then one fine Saturday we printed its advertisement as follows:

“What will the Master say?”

will be the subject of Mr. Smith's sermon to-morrow morning at

Blank PRESBYTERIAN CHURCH.

Our minister translates the Gospel into the language of to-day, and we invite you, men and women, to come.

The worshipful music, the sermon, and the old-fashioned hymns in which the congregation joins will refresh you physically and spiritually.

COME TOMORROW MORNING OR EVENING.

That was the beginning, and that is where we began to worry more than ever, and shortly thereafter we learned one of the greatest lessons of advertising.

We thought, what would happen if some of our churches, where the ser-

mons are not particularly interesting, and the music poor, and the atmosphere cold and the congregation small and distant—what if some enterprising member of this class of church should begin to use this new advertising?

We felt certain that Reason-Why advertising would bring people to church even in the case we have just outlined; people will respond to good, readable church advertising. We felt certain they would go *once* or *twice*, but finding conditions such as I have just described, they would soon stop going.

And we worried, and by and by, one or two churches of that sort about which we worried, sent reason-why advertisements to our office. They sounded great. They brought the people, and that is where we learned our

lesson, and that is where we began to be more hopeful of church advertising than ever before.

These churches had their first additions to their congregation for years. The advertisements rang true, and the people read, "Our minister speaks in the language of to-day. Our minister applies the teachings of Christ to the problems of to-day. Our congregation sings old-time hymns." This was the sort of message which the army of the unchurched had long been awaiting. And the people responded, not in great numbers, but here and there in the congregation a new family appeared.

I say that we worried, but we need not have worried, for because of the advertising itself, and the bringing of new people to church, and the desire to make good before these people—

the minister did better than ever in his life; the music improved; the congregation shook off its coolness.

Advertising not only brought more people, but it made the regular members of the church take a greater interest than ever before.

In other words, church advertising, if it gives in plain, simple language any one of the reasons why people should go to church will bring results. And it will not only bring new people to church, but it will awaken a greater interest in the older members of the church. The *Baltimore News* is bringing its church advertisers results, and that is why it is printing more than 160 church advertisements each Saturday in the year.

SPECIAL SUNDAY NIGHT ATTRACTI0NS

BY REV. CHRISTIAN F. REISNER, D.D.,
PASTOR GRACE METHODIST CHURCH, NEW
YORK, AND PRESIDENT OF THE CHURCH AD-
VERTISING AND PUBLICITY DEPARTMENTAL

“THERE’s a reason” when people go to church Sunday night. “Regulars” are usually satisfied with one service, and many times they ought to stay at home in the evening and cultivate their family. Outsiders find the ordinary church meeting dry, or else they are afraid to try it, or need to acquire a habit to supplant present practices.

An exclamation of protest met the speaker when he first came to New York and described to the metropolitan church manager methods which secured an audience in Denver; “Denver churches may permit such plans,

but New Yorkers will never *allow* their installation!" After six years of testing, it is possible to say that New York coöperates more heartily and responds more thoroughly even than Denver to the plans then described. The church rarely having more than 200 people in an auditorium seating 1500, is now filled every Sunday night; while the membership has grown from 500 to 1800. Not having had money spent on it for improvements and carrying a debt of more than \$20,000, twelve months ago a campaign was inaugurated and carried through which brought in \$70,000 for debts, improvements and endowment. The yearly budget is now over \$30,000. This church is a standing evidence that modern methods win a hearing for a vital religion.

We dare not be frightened by the

ghost called Sensationalism, and the atmosphere must be friendly as any home since it is the Father's house. The Church has a right to use any method to draw people in as long as it remains a church delivering a straight-from-the-shoulder message warmed with human love, vitalized with human conviction, and coming direct from the fountain of truth.

First there are special attractions which will attract notice. Six years ago persistency secured the consent of Hon. William Jennings Bryan to speak at Grace Methodist Church on a Sunday evening when I was first a pastor in New York. Two thousand people crowded the building, while 2000 more waited in the street for three hours to see Mr. Bryan when he went out. That put this church on the map.

Last spring Secretary Josephus Daniels came over from Washington and answered critics concerning the Navy. Judge Ben Lindsey was highly popular to a great company as he related Juvenile Court incidents. Other speakers, such as the late Mayor Gaynor, Mayor Mitchel and various city commissioners have also been invited in. Hans Kronold, the most noted 'cellist, and W. D. Hinshaw, a grand opera basso, were other features. When the "Giants" were on the verge of capturing the pennant, a baseball service was arranged. Statements concerning their indebtedness to religion were secured from Herzog, Snodgrass, Fletcher, Chief Meyer, and other conspicuous players. Dave Fultz, President of the Players' Association and a fine Christian man, spoke, and "Billy" Sunday sent a red

hot night letter to be read. Cards advertising the service were scattered inside the ball grounds, while the preacher attended games, read books and thoroughly mastered the phrases of the "diamond." Two-thirds of the huge audience were men. Several were in church for the first time in twenty years, and a number of them were eventually secured for membership. Apt subjects will draw listeners.

When the excursion boat in Chicago sank the subject was "Did God sink the boat?" Another was "Mexico and President Wilson." Another, "Should we pray for the European War to be checked?" A certain night is set apart for men, and the whole centre of the church is reserved for them. A week-night parade draws men into special services. Two hun-

dred men marching just before the Sunday evening service, through thirty blocks, pick up many other men to come back with them. None of these special things are ever allowed to crowd out the brief and special message of the preacher.

Second, Apt opportunities are improved to arrange a unique service that will attract. Aeroplanes were first noticed as exceedingly valuable in the war, and an unusual lecturer who owned motion pictures explained the development and use of the machine, while the pastor followed with a message on "Faith's Wings." The next Sunday night the Selig Company loaned a remarkable motion picture of a romance built around a submarine, which showed the submarine going under and working under the water, afterwards coming to the sur-

face, while the pastor preached on "Submarine Sins." While the official pictures appeared at the Lyceum Theatre entitled "How Great Britain Prepared," two reels showing the training of the soldiers and their work in digging trenches, together with the activities of the cavalry, were a setting to a sermon on "Character Preparedness." When, years ago, the United States fleet was mobilized in the Hudson River, a ship's brass band was borrowed, and every man on the fleet received a printed invitation to attend a special service in honor of the seamen.

In the same way, men are invited to bring a typical message when everyone is talking about them. Just after Detective Burns succeeded in capturing the labor grafters and anarchists, he came to tell how crooks always left

a mark behind them discoverable to the trained eye. When Hon. Henry Morgenthau returned from Turkey, it was arranged for him to tell how war affected that land, and he took occasion to pay a high tribute to the effects of missionary work there and the unselfishness of the Christian missionary. S. S. McClure, after spending three months with the armies in the field, came in to tell what he thought was the solution of the war. Just after election State Senators, Congressmen and Legislators were invited in to tell what they hoped to accomplish, while the preacher was able to put them on record as determined to align themselves against the saloon.

The times must also be quickly appropriated when promiseful of results. The first Sunday in July is set

apart for a snow service. A motion picture of Arctic regions is shown. A pile of snow, together with a block of ice, in which have been frozen fruit and flowers, is placed on the table in front of the pulpit. Any cold storage plant will furnish these. In Denver the snow was brought down from the mountains. One year a negro who went to the North Pole with Admiral Peary spoke briefly. The pastor gives a message from such a text "As snow in harvest so is a faithful messenger." In the autumn, Nature's gaily adorned robes are brought from the forest, while motion pictures of country glories but prepare for a message to emphasize the fact that all are hastening towards death, but all may come to a glorious crown.

Third, these special features will create an atmosphere, as well as at-

tract, and by this atmosphere attract back the same people and others whom they tell about the service. Cost stops many from adopting these methods. When the Rose service first presented itself, expense seemed to preclude it. I called upon the owners of the *Denver Post* and asked them to furnish roses and announce the fact. They were the kind that would not hide their light under a bushel, and so on the front page in pictures and large type many times they announced that everyone attending Grace Methodist Church in that city would be given a rose with that paper's compliments. Scores of people were turned away. When coming to New York the first unusual feature was the Rose service. They can be bought for \$20 a thousand, at wholesale; a splendid man furnished them as a memorial for a departed

brother. People offered to pay for them as they were handed out the first time. The pastor preached on "The Rose of Sharon."

In another church it was found that one man had seven acres of dahlias which would soon be ruined by the frost. He gladly gave 800 of them, some six inches in diameter, and that service was made an annual one. On Mother's Day a white carnation is presented to all who attend.

Last winter the New York agent of an advertised apple very kindly agreed to furnish one to every person who attended. The largest and finest specimens grown were supplied. One letter will illustrate the result. A mother wrote, "We went home and gathered round the table to eat our apples and talk of the old days when we as children walked to church and

picked apples off the ground to eat as we walked." As an example of one illustration possible in such a service, it was remarked when an apple was broken open before the audience that there were no worms because the blossom had been treated to kill the germs of the worm. We must treat youth if we are to have clean and strong manhood.

The Birmingham, Ala., Chamber of Commerce, one year, sent 1500 cotton bolls for a Southern service, while a motion picture, depicting the handling of cotton from the time it was sown until it was manufactured into goods for wear or use, was shown. The organist played southern melodies, the audience sang the old Southern songs, and the preacher spoke on "Down South Religion."

Johnston Meyers in Chicago per-

suaded a local baker to furnish one thousand tiny loaves of bread with a Scripture message (John 6.35) "I am the bread of life" printed on a piece of paper and wrapped on the inside of the oil paper covering the loaf. Each person was vividly reminded of the fact that man could not live by bread alone.

Employ motion pictures to create an atmosphere for the sermon to follow, but never allow them to crowd out the gospel message. For example, at a memorial service attended by several G. A. R. Posts we showed the remarkable film called "The Star-Spangled Banner." On another evening, at the "Old Home Service," a two-reel feature called "Home, Sweet Home," was exhibited. During revival meetings the picture "From Manger to the Cross" was shown on

successive Sunday nights, while on one Sunday evening Mr. Bland, who played the part of the Christ, was introduced and spoke to the people.

At a wheat service a tiny sack of flour furnished by the Washburn Crosby Company, and a little bunch of wheat, was presented, and a motion picture took people into the broad sweeping fields of the wheat and showed them the whole process of handling it.

Fourth, try to employ the attractions to raise the taste of the people, and so lead them upward independently even of the message which, as stated, must never be omitted. It is wrong for a church to close the theatre and then to provide nothing in its place. We have no right to make the Sunday evening service dry, sombre, formal, cold and all but repugnant.

In this modern day people must be entertained. They will go into despair and suicide if laugh, fellowship and bright thoughts are not furnished them.

A church at Bound Brook, L. I., hired the motion picture theatre on Sundays and put on a sacred program. Rev. T. B. Young, during recent pastorates in towns of from 900 to 3000, employed Redpath and other Lyceum talent for Saturday night entertainments, stipulating that they should remain over for Sunday night and give from a 30 to 45-minute program. It is perfectly legitimate to cater to the desire for entertainment if it is done on a high level. The writer has hired all kinds of hand-bell ringers, glee clubs, children prodigies, who can entertain with music that sweetens and gladdens.

It is well to dedicate a service Sunday night once in a while to various public officials, and thus relate them to the church and the church to them. *They* will get higher ideals and the people will get different notions of *them*. So we have invited the Police band to play while Commissioner Woods addressed one hundred Boy Scouts, who had also been invited. At another time 100 policemen in the neighborhood marched there in uniform. As one result of this friendliness, one hard winter the captain of the police brought in \$52 that the patrolmen in our district had raised to help in our work among the poor. In the same way the services for the Street Cleaning and Fire Departments interested the people and secured better coöperation.

Youth must be allowed to express

its life. People clap their hands Sunday night and even whistle softly and sweetly appropriate choruses. A tea is served at 5.30 which is followed by a social time and a Bible class for young people. This assists friend-making. College glee clubs are invited to sing, and are given receptions at the close, and the alumni are invited to meet them. In this way an appetite for college education has been created which the pastor has encouraged until now seventeen young men are either in college or are preparing for it, while two are studying for the ministry and two others are going into Young Men's Christian Association work.

We must cater to youth. If we secure their attendance they will very easily accept a bright and helpful religion, and they will draw others also.

A modern pastor thinking of his Sunday night service must remember this little motto:

All things come to him who waits,
But here's a rule that's slicker,—
The man who goes for what he wants,
Will get it all the quicker.

RIGHT METHODS BRING RESULTS

BY W. FRANK McCLURE

PUBLICITY MANAGER OF THE REDPATH
LYCEUM BUREAU, CHICAGO

SINCE the first church publicity conference inaugurated by the Advertising Association of Chicago in February, 1916,* many churches in Chicago and vicinity have adopted advertising methods which have doubled and even trebled the attendance in their respective fields and in addition have had a most encouraging effect upon church finances.

Rev. Roy L. Smith, the pastor of St. Paul's Methodist Church, in one of the important student centers of this great city, has within one year doubled the attendance at his church

* Mr. McClure was chairman of this conference.

and at the same time doubled the finances. The capacity of his church soon will be inadequate.

Mr. Smith placed stereopticon slides in the moving picture shows of his neighborhood, each slide bearing an announcement of the Sunday evening service. On some he placed the picture of the church soloist with the accompanying inscription: "You will Come to Hear Her Sing." The subjects of his sermons, attractively worded, were placed on one-sheet posters in 200 different locations. On Sunday night when the crowds gathered, he placed postcards bearing the picture and address of the church in the hands of the audience. When the musical service, including congregational singing, had progressed with enthusiasm for a half-hour Mr. Smith asked that each one in the audience

who was enjoying this service address a postcard to someone whom he or she thought might be interested in attending future services and also to write a few words about the service. The postcards were then collected and the next day were mailed by the church to the respective addresses.

The large New England Congregational Church in one of the downtown portions of Chicago advertised a week of special Easter services, by means of stereopticon slides in the moving picture shows of the neighborhood and by a series of cards mailed to a large list of people in rooming houses and flats. The pastor tells me that some 2000 people attended that week who had never been present before.

In Wilmette, a suburb twelve miles from the "loop" district of Chicago, the Congregational church, which sel-

dom held services on Sunday night, inaugurated a Sunday Evening Club with special music and speakers. Each week a sign eight feet long and four feet high, with an announcement lettered in two colors, is placed upon a bulletin board, not in front of the church, but in the business section where everybody going to the Chicago morning trains is bound to see it. The local moving picture house runs, free of charge, slides descriptive of the club's services, thus placing the announcement before some 2000 people whose eyes are already fixed on the screen. This suburb has a weekly newspaper in which the Sunday Evening Club utilizes both display space for which it pays and such news notices as are given free. It is not unusual for this club to buy an entire page for its announcements, illustrat-

ing it with pictures of its speakers and musicians.

The result has been that the auditorium and Sabbath school rooms, seating about 700 in all, have been filled to their capacity and many people turned away. Of equal interest is the fact that the problem of financing both the program and the advertising campaign, sometimes amounting to as much as fifty-five dollars a night, has been easily solved. On the opening night of the year a subscription of three hundred dollars for the work was raised in about fifteen minutes, and the evening offerings since have at times amounted to more than fifty dollars, depending on the weather and other conditions.

Going still farther away from Chicago, a distance of some thirty miles, the Baptist Church of Aurora inaugu-

rated a special Sunday evening service. The pastor occupied the pulpit and special music was provided. A fund of \$200 was appropriated for advertising in the local newspaper. Immediately the congregation began to grow. The last report I had was that some of the members were discussing the need of a gallery to provide adequate seating capacity.

With further reference to the developments in Chicago, large billboards, carrying twenty-four sheet stands in colors, and bearing the inscription "Do you go to church on Sunday? If not, why not?" appear on some of the chief boulevards and thoroughfares. One sheet announcements are posted along the line of the elevated railroad between Chicago and the suburb of Evanston. The Madison Street cars in one of the most

heavily traveled sections of the city carry cards announcing the services of the California Avenue Congregational Church. The Belden Avenue Baptist Church, Chicago, devoted its recent sixth annual banquet to a discussion of church publicity. Chicago morning papers devote nearly a page each to the churches each week, including the display advertising.

The Advertising Association of Chicago, following the church conference, organized a church advertising and publicity auxiliary. This auxiliary meets twice each month in round table discussion in the Advertising Club rooms. The membership is by churches. Each church pays a nominal fee of five dollars and for this sum the pastor and five members of a publicity committee in his church are entitled to attend. The member-

ship fee is simply to pay the expense of sending out notices and printed matter to members throughout the year and the actual cost of lights and janitor service for the meetings. The privileges of the dining and reading rooms of the Advertising Association are extended free to all ministers in Chicago at all times, whether they are members of this auxiliary or not.

Those who attend the round table conferences are already believers in church advertising. The attendance is made up, not of those who need to be converted to the efficacy of publicity as applied to the church, but rather of those who come together to discuss methods. Practical advertising men discuss advertising principles in these meetings and pastors who have tried advertising campaigns with success outline their methods to others.

THE DYNAMICS OF CHURCH ADVERTISING

BY W. R. HOTCHKIN

FORMER ADVERTISING MANAGER FOR JOHN
WANAMAKER, NEW YORK

THE Church should advertise upon the same principles, and by the same methods, as any other distributor of a commodity. The Church and commerce have varying vocabularies; but both must appeal to the desires of human nature in words that all will understand. Both have valuable commodities to exploit, and each depends for its success upon getting its commodities into general use.

The Church is probably the most ancient of advertisers, and in the past it has used many different kinds of advertising mediums. The steeple

bells of to-day and yesterday ring out an impressive invitation that still has its effect, even upon the most callous ears. They not only carry an insistent appeal to the faithful, but they are a constant reminder to non-church-goers that God still reigns, and that the followers of Christ are loyal and active in their praise and devotion.

The successful advertiser has two chief things to consider in planning his exploitation:

1. The commodity to be sold—and
2. The market—the people who will consume it.

So, in advertising our church, we must know all about it—its objects and aims, what it is doing for us, what it hopes to do for others. The advertiser must believe in it himself.

Next, the advertiser must study his market. Christ said: “The field is

the world!" So our commodity is for universal consumption. We can make our appeal to everybody.

Our public is divided into two sorts of people:

1. Those who know that they want our goods—and
2. Those who have no thought of buying our goods.

The first class is composed of our own church members—the good, reliable, regular clientele, furnishing the very life-blood of the business, to whom we must sell our goods every day, or every week. These are not customers whom the store "takes for granted," not people to be overlooked in our rush for new customers, not by any means. They are the people to whom the store makes its strongest and most continuous appeal.

Does your church do that; or does

it take too much for granted? Does it let its own sheep stray from the fold?

The second class of people, in the advertiser's category, are those who have no thought of buying our goods.

This is the class from which the store gets its new customers, the Church its new converts and attendants.

We are told that, in the United States, there are fifty millions of people who have no church affiliation! Fifty millions of people who ought to use our goods, but have not been supplied! What an amazing field for the ambitious church advertiser!

The first problem of the commercial advertiser is to analyze his commodity and tabulate its various appeals to the many different kinds of people who are likely to use it. In church work exactly the same condi-

tion exists, and precisely the same "selling" effort needs to be made, by various radically different appeals.

First of all, the Church must sell its proposition to its own members. This is a vital work. The first work of the commercial advertiser is to keep his own customers sold. This is the foundation of any successful business. The good will of regular customers is not only a concern's greatest asset, but it is the greatest existing power in securing the interest and confidence of new customers.

So I would say that the most vital element in advertising a church to outsiders is the living picture of the joy, satisfaction, comfort and peace, expressed by the people who are members of the church.

The millions of people who have bought automobiles, have not paid big

prices because they were tempted to possess a complicated piece of machinery, that would cost a lot of money to maintain in active service. They have been overwhelmed with desire to enjoy the open road, to feel the car speeding under them, to get out into the country, to have a quick, easy way to visit friends. And they have been finally stimulated to the purchase by seeing the pleasure that others realized in owning automobiles.

So it is with religion, with church membership. What benefits have you got to offer with your solicitation? What have you got to sell?

Suppose we tabulate the "selling points" of a typical church:

A comfortable, well-appointed Church Home.

An interesting, human, personally magnetic pulpit orator.

A Pastor who is sociable, likable, universally respected.

An organ, and organist whose performances are stimulating, spiritually as well as musically.

A choir composed of real musical artists.

Church societies that really promote genuine sociability and good-fellowship among the members.

A faith that provides courage and assurance, for this world and the future.

Church friends who contribute to the real joy of living.

Sunday services that are a mental and spiritual stimulus.

Weekly musical events that inspire and entertain.

Social functions providing diversion and enjoyment.

Sunday School that shares responsibility for educating the children in religious knowledge.

These things are not such as we must force down the throats of our own members, or outsiders. They are

things of the highest possible value, and we, as advertisers for our churches, are inexcusably ignorant unless we can make every argument alluring, so as to arouse desire, and make the thing we have to offer seem to be the most desirable thing in the world to those whom we wish to win!

Have we assumed that it was the duty of people to come to church, and tried to force obedience on them?

Have we tried to force people to accept "eternal salvation"?

Are we trying to sell them escape from hell?

Religion must be something that we can live and love. It must be something that blends with every activity of human happiness. The religion that chills any normal human emotion is artificial and therefore repellent to normal human beings.

Every time a church disappoints an individual it becomes harder for all churches to win new converts. But every church that benefits and humanly helps those depending upon it becomes a great power for progress and growth in all churches.

What have the churches got to sell?
And to whom will it appeal?

Naturally devout people will be attracted by a church home.

Mentally alert people will be interested in live sermons.

Music loving people will be attracted by the organ and the choir, if the artists are high grade.

The social life of the church will win its own friends, if it is of the right character, and will add attractiveness to the church advertising.

Christ performed miracles in order to draw crowds to listen to His teach-

ings—thus providing the highest possible precedent for the use of church attractions. He made His first appeal to human nature—even to the curiosity of man, woman and child.

The church whose pastor is a great orator should make all the publicity possible out of the preacher's reputation. The strength and standing of a church in its community usually depends upon the popularity of the preacher. His topics should be made into magnets to attract the public, and to keep up the attendance on the part of the members.

Every church should have an object—some special work to do. A church as a mere place of religious entertainment for its members is an anomaly, and will die of rust—as hundreds have died. The church should be the active centre of its community, and should

always have some public activity under way.

Thus our subjects for advertising would include the following:

The enthusiastic weekly exploitation of the sermon by the Pastor.

Large advertising of the musical program for each service.

Frequent advertising to promote the public work of the church.

Live advertising of the social events of the church.

Advertising features of interest to children for the Sunday School.

Frequent advertisements, in the form of human nature stories, to encourage Christian living and practical charity.

But it costs money to advertise. How shall we find the ways and means?

In the first place, it pays to advertise. Advertising will definitely cause

church growth—if the church deserves to grow.

If the church grows, the collections will be larger; the members will be willing to contribute more, and there will be more of them to contribute.

As a straight business investment for the church, advertising should pay its own way, as it does in any worthy business.

If there is not enough money in the treasury to pay for the advertising, make an estimate of the annual cost, and ask for definite advertising contributions, to support this work; and do it consistently, regularly, year-in-and-year-out, as other business concerns do it.

Remember that a vital element of resultful advertising is enthusiasm. No advertiser can successfully sell his commodity, unless he is himself tre-

mendously enthusiastic about it. He must believe in it, and he must be filled with the conviction that his goods ought to be possessed by thousands of people, who read his advertising.

But even enthusiastic words must be earnest. There must be no writing of hollow phrases. There must be no exaggeration, no conventional twaddle.

Put human nature into the story, and make every word natural. Touch the human sympathies. Don't command. Rarely entreat. Maintain public respect for the thing you have to sell.

Don't give the impression that it is necessary to force members to go to church; and don't make people think that you must beg outsiders to come.

Let your advertising create the impression—true and genuine, as you know it to be—that church attendance is a delight which you invite others to share; that your religion is a joy which you are eager others should find.

THE FIRST SUCCESSFUL CHURCH ADVERTISER

BY W. B. ASHLEY

EXECUTIVE SECRETARY OF THE CHURCH ADVERTISING AND PUBLICITY DEPARTMENTAL, FORMERLY ASSOCIATE EDITOR OF THE CHRISTIAN HERALD

IN parading its affairs in public the church acts like a boy in his first long pants. He is proud of himself but ashamed of his legs. He feels conspicuous. He overlooks the fact that he is merely doing the normal thing. He utterly forgets that at last he has put away childish things and begun to walk like a man.

Just so the church, and like a doting mother we have to push it off the front steps, urge it to walk right along like other institutions that have a right to live, tell it that publicity is the very

thing it needs unless it wants to become an emasculated, simpering, sissy sort of object.

Well, it has taken about two thousand years for the Church to grow up into advertising, so it is not surprising if it feels strange at first to put on that garment.

And yet the Church was born with advertising plastered all over it, heralded to the world first by a brilliant sign high in the sky, such as the full-grown modern church would blush at as immodest. So after all the Church is merely reviving an ancient and honorable custom in once again donning the garb of publicity, including electric jewelry. The purpose of this paper is to take a look at those first successful church advertisers at work.

The Master declared that even if Moses should rise from the dead and

preach to that generation, most of them would refuse to hear. A condemnation that is even more emphatically true to-day, for *this* generation is preached to by numbers of preachers who are much deader than Moses. And still most of the people refuse to go and hear them.

But the Master had a message and he was determined that men should hear it. Not merely with the ear, for he knew that not out of man's ears but out of his heart are the issues of life. But to reach men's hearts he employed the means that would first make them stretch their ears, and their eyes, too.

He began by appearing suddenly in the presence of his own cousin who was preaching and baptizing. Had himself baptized under unusual conditions and against the protest of his

cousin. Disappeared at once into the wilderness and stayed there for forty days. Then he reappeared, and in such a way that his cousin pointed him out to the multitudes as a mysterious character.

Immediately after that he displayed supernatural powers to four men who had begun to take notice of him. Shortly after that he began his public ministry by an amazing miracle, the turning of water into wine at Cana. And by then the reporters had waked up.

Let us consider for a moment what manner of man this was.

His growing up was marked by an increasing wisdom and favor with God and man. So he was a very likable man. No freak. No recluse. Sociable, sensible, able, likable.

A study of his teachings shows that

he prized quietness, even meekness, kindness, self-effacement, dignity, business diligence, truth, unworldliness, guilelessness.

He despised shams, loud-mouths, the irreverent, the greedy, foolishness, self-aggrandizement, popular applause. He believed in man's sonship to God, and that man should live accordingly. He said himself that he could ask his Father and receive the help of legions of angels. Instead, he did such things as to have his disciples catch a fish and find a coin in its mouth with which to render unto *Cæsar* what was his due.

Such was the man who came to wake up the human race with the greatest message ever heard.

How did he get an audience? For Jesus never lacked an audience when he talked.

The rabbis of that day preached regularly every Sabbath in the synagogue, where, if the people had a mind for holy things, they could go and hear. Every flash-light taken of the interior of a Jewish synagogue in Christ's time shows lots of room for more audience,—excepting when the Master himself spoke. At those times even the sick and cripples, the poor, the blind and men with withered arms, crowded in, to the intense disgust of the hygienic.

Why did such people go to *church* to hear *him*? Because they had heard that as a rule he preached in *odd* places: In a fisherman's boat alongside the shore; on top a rock on a mountain side; on some humble cottage doorstep; at the wayside well, with a harlot for an object lesson; alongside the field, using the workers

as his texts; in a believer's home with promiscuous healing as the climax; in the court yard of the Temple itself, with a stout whip in his hand that caught and held the curiosity of the throngs until he got to the end of his discourse, when he used it to good purposes—publicity and others.

Thus did that man of supreme gentleness and self-effacement, creating *undesignedly* the very essence of publicity—sensation.

So, of course, when he did preach in a regular pulpit the ushers were hard pressed to keep the sinners out of the pews rented by the righteous.

Do not forget that Jesus with Divine intuition (not worldly sagacity) used press agents as no leader since has ever done. He first sent twelve of them ahead, and later seventy to go two by two into every place into which

he should come, and spread reports about him saying the Kingdom of Heaven was at hand. He put his seal upon that calling, let others debase it as they may.

What talking points had those “forerunners” gathered so that they could get the whole countryside on tip-toe and climbing into trees to see and hear this new preacher? What could they say about him?

“Bring along your cripples,” they said, “your deaf and dumb and blind, and those who are sick of the palsy—and see what will happen!”

“Maybe,” they said, “maybe he will drive a demon out of a man. Maybe he will turn five fishes and a half dozen loaves of bread into enough to feed four or five thousand people, for he has done that twice already. Perhaps he will do again what he did

at Bethsaida: they took a blind man to him there with all his family and friends and asked Rabbi Jesus to touch him. He took this blind man by the hand and led him through the streets till everybody came running out of the houses to see what was going to happen. He led him out of the town, the whole crowd following so that hundreds saw what happened afterward. And what did happen? He moistened his fingers with his lips and touched the man's eyes and then asked him if he saw anything; and the man looked up while everybody held their breath, and said I see men as trees walking. Then Rabbi Jesus touched his eyes again, and everybody crowded near, and Jesus made him open his eyes and asked him what he saw, and he said I see every man clearly.

“Or,” so these press agents would go on to say to those amazed towns-people, “maybe he will stop a storm with one word. Or even walk on the water. Or tell one of you men to go to a certain place in the stream and at the first cast draw up a fish big enough for dinner. Yes, he may even go out to the tombs and call someone to come forth, restored to life. If this man were not sent from God he could never do these things.”

And, having witnessed these things for themselves, with what power of conviction would those press agents spread their reports:

“Why,” they would say in this house and in that, as they passed through the village, “Why he is *above the law*; he goes through the corn field on the Sabbath and lets those with him pluck and eat the corn, and

doesn't care what the priests say. He even heals sick people on the Sabbath right in the synagogues before every one. He spends whole nights on the mountain in prayer. He isn't a bit like the other rabbis who stalk so importantly through our streets, for children run after him and he sits down and takes them on his knees and talks to them. He says we have to be like little children to amount to anything. One of the richest young men in a certain city wanted to join his party, but Rabbi Jesus told him first to go and give away everything he owned. The man's wealth meant nothing to this preacher. He is absolutely fearless. You should have heard him when some Pharisees warned him to flee or Herod would kill him. Go ye, he said, and tell that fox thus and so. That fox!

“You will find he is not for the upper classes, he is for you common people. He invites all that labor and are heavy laden to come unto him and he will give them rest.”

Those press agents diligently reported some of the eccentric sayings of the new rabbi. “He declares that he was before Abraham.” “He says he is the light of the whole world!” “He says if a man smite you, you must turn around and offer him your other cheek instead of hitting him back.” “It’s no longer an eye for an eye. He laughs at men for hoarding up treasure, and calls them fools. You should hear his stories about unjust stewards and cruel masters, and how a priest and a Levite both went out of their way rather than help a poor fellow who had been beaten by thieves; when along came a *Samaritan* and

saved the fellow's life. He pours hot shot right into things most of us are afraid to talk about under our breaths. He stood outside the Temple one time and watched how the people cast in their gifts, and he laughed at the pompous rich men as shams and said that a poor widow who gave in two mites was a better giver than them all."

"He has a brand new line of anecdotes," proclaimed those press agents to whet the appetite of the people. "You simply have to hear him for yourself tell his stories about looking for pearls, and fast young fellows who come to a bad end, and husbandmen and their labor. All sorts of attempts have been made to trip him, but even the Pharisees had to give it up. He was too quick for them. Believe me," said those press agents (in their own

way, of course), as they took their departure to the next town, "believe me, never man spake like this man. If you don't go to hear him you will regret it all the days of your life."

And I doubt not they talked also of the dignity and kindness and goodness and wisdom of this preacher of new doctrines. "The best thing about him," they must have said, "is that he doesn't want to be talked about and made much of. He just wants to do good."

So they talked in substance, though I trust with more elegance. Common sense tells us, even if the Bible does not, that it was by just such a process of publicity, the spreading by others of the sensational sayings and doings of Jesus, that he became the most run-after preacher of his day, and succeeded in getting an audience that ex-

tended far beyond the limits of Palestine. For in each place a new miracle, a new saying, a new parable, a new act of kindness, rewarded the multitudes and increased his fame, till behold there followed him great multitudes from Galilee, from Decapolis, and from Jerusalem and from Judea and from beyond the Jordan.

Remember that the writer of the fourth Gospel tells us that besides those things which are related in the Gospels, Jesus did many others the which if they should be written every one, John supposed that even the world itself could not contain the books that should be written.

Yet I would not have you overlook for a moment the significant fact that Christ himself did not do his own advertising. He created the talking points in the interest of the new

church; great was the company that published them. It was the activity, zeal, push, of the consecrated laity who spread the Word that advertised the new Church. And *the first successful church advertiser* was the one of this company to get out and plaster the countryside with posters reading

REPENT

COME AND SEE ONE WHO CLAIMS
TO BE THE CHRIST!

Hear Rabbi *Jesus*, the teacher who has all
the other rabbis guessing.

MANY WAYS TO MANY MINDS

BY PAUL B. JENKINS, D.D.

IMMANUEL PRESBYTERIAN CHURCH, MILWAUKEE, WISCONSIN; CHAIRMAN, PUBLICITY COMMITTEE, MILWAUKEE FEDERATION OF CHURCHES

FIRST of all I must mention those local conditions which combine to make church publicity work peculiarly imperative in Milwaukee if one is to make religion effective. We are a city of 400,000 persons, of whom three-fourths, 300,000, three persons in every four, were born outside of the United States. We have 200 churches, or one to every 2000 persons. Of these, 135 are Protestant, about 40 are Roman Catholic, the other 25 of various kinds. When I add that of the 135 Protestant churches, one-third are Lutheran, you

will perhaps understand these figures as telling you that we are a city of a marked, widespread, almost universally popular respect for the conventionalities of religion, but also of no very marked enthusiasm for its possible social aspects, civic influence, evangelistic services, and thronged congregations. To change these conditions has been the chief hope, aim, and labor of many of us of the pulpits of Milwaukee; perhaps especially, I might add, of the ministers of the Protestant English-speaking churches.

Some of this work began with a thought that came to a certain Milwaukee minister when, one Saturday evening some few years ago, he dropped into the writing-room of the Hotel Pfister (which many of you know) and saw, on every writing-

desk, evidently just laid there where it could not fail to be seen, a blotter, brand-new, bearing these words: "When you have finished that letter home, try a drink of (So-and-So's) whiskey." He looked at that blotter, and thought to himself: "If whiskey is worth advertising for the benefit of travelling-men on Saturday nights, why not religion?"—and the next Saturday night a new kind of a blotter lay on every desk in every writing-room in every hotel of importance in the city, inviting the user to come to church the next day. After service, the next morning, two men stopped to tell the minister that those blotters brought them! And that minister, for one, began to see a great light; which, he is happy to say, has but shone the brighter, the more clearly and definitely, ever since.

In the last four years or so, the churches of Milwaukee, separately or together—that is, working through the local Federation of Churches and its Publicity Committee—have used, in *direct* advertising, what I should estimate as about \$15,000 worth of church publicity. I am compelled to estimate this only, and perhaps only approximately at that, as the fact is that much of it was *gratis*, given by public-spirited men, men of the churches, public-spirited corporations, the newspapers, advertising firms, printing firms, the Milwaukee Electric Railway and Lighting Company, and others. Particularly was this true of occasions of marked public interest, like the city's two annual observances of "Go To Church Sunday" (1914 and 1915), on one of which occasions we estimate that not

less than \$5000 worth of advertising was used, and much of it given, and on the second occasion probably \$4000 worth. In the same time (the four years alluded to) individual churches and those uniting in the Federation have probably used five or six thousand dollars' worth more of publicity work, some of it given but most of it paid for.

While upon the subject of "Go To Church Sunday," I may mention—certainly, to Milwaukee—the startling success of the publicity work done in connection therewith. With us, each observance of the day attracted great interest and attention and resultingly great audiences. Not only did the Protestant churches unite in it, but the Catholic Archbishop gave it his approval and endorsement. From many churches people were turned

away, unable to get in, in itself a sufficiently amazing phenomenon to the city. The City Club's estimate—not our own, please note, but that of unprejudiced observers—was that not less than 180,000 people attended the services of the churches.

This was almost one-half our population, and, on taking into account the number of babies, of children too young to go, those kept at home to take care of these and other dependents, the number of Sunday workers, "shut-ins" and persons unable for similar reasons to attend service on any one Sunday, we are inclined to believe that, on each such occasion, by the use of these methods, we actually put inside the churches almost every person in the city able to attend service on that day.

We refused to ask the saloons to

close, but many of them did so, putting up signs: "This saloon will be closed next Sunday," or, on the day itself,—"We have gone to church," which, in view of Milwaukee's all too well known reputation, was in itself a sufficient indication of the popular feeling aroused by this work. And the more that we have contemplated these expectation-surpassing results and the methods whereby they were attained, the more have we realized that the possibilities of the promotion of church-attendance and interest in the mere preaching of the Gospel, by thorough, earnest, and attractive publicity work, have no more than been barely touched anywhere. As many a man said afterward: "If a bit of work like this could work such a marvel in Milwaukee, what veritable miracles of church success would

these methods not work in other places!"'

In Milwaukee we have used many forms of publicity, among them the following:

Newspaper weekly individual church announcements.

Newspaper union Church Federation announcements of special occasions.

Newspaper reading-notices of forthcoming services.

Newspaper advertising—editorial comments in favor of church-going.

House-to-house individual church invitations.

House-to-house individual church cards in 5 languages (English, German, Polish, Italian and Greek), announcing " Go To Church Sunday " or individual church-attractions, stereopticon-services, et cetera.

Neighborhood house-to-house invitations with a map of the district showing the location of the church or churches participating.

Door-knob tags, one to a house and certain to be seen.

“Go To Church Sunday” buttons for men, and similar pins for women.

Blotters for hotel writing-room desks with invitations to church.

Blotters for school-children’s desks, announcing a Sunday-School, Boy Scout work, et cetera.

Lead pencils for school children, bearing the name of a church or a Sunday School.

Sunday School or church advertisements in High School publications.

Street car cards for the inside of the cars, to be placed along with the usual car cards—and these, put up by individual churches and being handsome and unusual, were instantaneously effective, attracting great attention. (I may add that the advertising firm which handled this particular method was so pleased with the result attained that they gave us, *gratis*, three times the length of service for which we had contracted!)

Street car cards on the fronts of the cars, announcing “Go To Church Sunday” or un-

usual individual church services. (We used this method for a Union Bible Sunday Service one month, with the result that we put a congregation of two thousand persons in one church on a beautiful Sunday afternoon.)

Billboard signs announcing "Go To Church Sunday," poster-style.

The largest electric sign-boards in the city, with flashed or moving letters, publishing "Go To Church Sunday" invitations.

Dodgers for distribution in restaurants, at the tables, et cetera.

Dodgers distributed by department stores, wrapped in packages delivered to customers, at residences, et cetera. (We used about 300,000 of these on one occasion.)

Handsome invitation cards placed in hotel guests' rooms, announcing "Go To Church Sunday," special evangelistic services, or individual church services.

Individual church *signs*, name-boards or service announcements, changeable letter style and similar.

Individual church service weekly calendars

with full announcements of services for the day and week.

And thorough pastoral visitation—the best publicity work of all, at least for the clientele of the individual church.

About these various forms of publicity (many of which are, of course, widely known and used by the churches of many other cities), a comment or two is necessary.

First: It must be admitted that many of them cost a good deal of money, and there is nothing that the average church officer is so reluctant to raise or pay out money for as for church advertising, especially in the smaller towns, cities and churches. One has to do a great deal of patient educating of the church and its officers along these lines. Many a small business man cannot see the value, to a church, of that without which his own

business would die out in a few weeks! I am frank to tell my brother-ministers that I suppose I have paid out of my own pocket more money to foot bills for this kind of work, during my 20-years-and-more in the ministry, than I have given to missions. But some one *had* to, and money for other purposes is easier to get from the average church than for this kind of work. Many good people will much more gladly give for the winning of the heathen in China, Africa, and the Philippines than they will for the winning of the heathen next door or in the next ward of their own city. Frequently only your men in the advertising business themselves will endorse such work; and, by the way, such men are the best counsellors and members of Church Publicity Committees. Our Milwaukee Church Fed-

eration Publicity Committee is almost entirely composed of men in the advertising business—hence, undoubtedly, whatever measure of thoroughness and success we may have attained in this form of evangelism.

Second: Practically all this work is surprisingly successful—if kept up. It cannot be done once in six months and then dropped for half a year. But it is surprising to see how “the man in the street” is first astonished and then delighted to see these evidences of the church’s dead-in-earnestness in challenging the public with its invitation and its message. The average man outside of the church thinks of the Church as a half-dead-half-alive institution, and is often simply dumfounded at finding it going about its business in the same ways in which the rest of the world goes about those

tasks in which it is desperately in earnest. I have seen a member of Congress positively astounded and questioning the very facts themselves when shown a Government report as to the numbers, growth, and activity of the churches of the country. I know a prominent banker who is to-day the active treasurer of a large city church, who was reached and brought into that church by a certain form of church publicity work that happened just to reach him.

It is naturally difficult to "key" this work, as advertising men say, and to exactly trace and correctly measure its degree of success, but if steadily maintained in any community for any length of time it will soon show its effectiveness in a changed public sentiment toward the churches and a new idea as to the place and usefulness of

Christianity among men. And this leads me to mention what I value most of all about all this work, the spiritual value of this work.

Third: The *Spiritual Value of Church Publicity Work.* All good church and religious publicity work is missionary work, and that right here at home, where it is most needed. It is evangelism. It is but one form of bringing the Gospel of redemption and of changed lives home to the minds of men, and so bringing men to that Gospel. If it were not, I, for one, would have nothing to do with it. As it is, I wish I knew some one who wanted to spend about a million dollars in certain forms of nation-wide work along these lines. I could tell him how that expenditure would change, reform and elevate public opinion, the country over, inside of

two years! Take, as a single illustration, those remarkable temperance posters so skilfully planned and distributed by a woman in Cambridge, Massachusetts; the civic reform posters issued by a few public-spirited men in Atlanta, Georgia, which proved a moral earthquake and house-cleaning to that city; or, perhaps, best of all, those bill-board pictures of the Nativity, or advocating Go To Church Sunday, or illustrating the Boy Scout movement or showing scenes in the life of General Grant, which certain great advertising firms have distributed at large expense, on the bill-boards of the country from Maine to California in recent years.

The work of those posters is almost incalculable in wakening the public mind, and the more directly you make such appeals touch the religious side

of life, the deeper and more inescapable a spiritual value do you give. The skilled advertising expert and sales manager of one of the very largest and best-known businesses in this country said to me last month that a fund of \$100,000 spent in advertising the work and appeal of the Church throughout this country would simply work wonders, and would almost transform the average man's idea of the Church within a year!

Let me tell you the true story of a single case. The man in question is now a widely-known and successful lawyer in a large Middle Western city. Some years ago times were hard, and things were especially hard with him, and for one reason and another he was about as discouraged and despondent as a man could be, and he could think of nothing better than to

set out westward at random and see if in a newer country he could find a chance to start anew. As he left his door for this trip, he picked up a bit of printed matter that had evidently been left there, stuffed it in his pocket and went his way.

He left his train at a little settlement in Oklahoma, and in the unattractive little hotel of the place was thinking things over, when he chanced to draw from his pocket the bit of printed matter he had picked up at his door. Half-idly, he looked it over. It was a church advertisement, a circular distributed from door to door of the city he had been living in, and had been sent out by a little suburban church with an appeal to the neighborhood to unite for the mutual development of that suburban section for the attainment of the highest and

best of the innumerable opportunities offered its residents, in business, in their homes, their children's schools, and in this little church that sought to win and hold them all. In short, it exhorted its every reader to help make the most of the unlimited opportunities in the identical surroundings from which *he* had fled!

He read it, reread it; it struck home—and he went straight to the station and took the next train back home, took up anew the tasks which had so discouraged him, sought out the little church and told his story and asked its people to let him join in their self-development of themselves, their children, and their neighborhood, and from that day he has risen steadily until, were I to name him, many of you here would discover that you knew him.

He and his, his life and his life-work, were literally born anew by that little bit of church advertising, advertising the perpetual invitation of the Gospel of Life Indeed. His story is but one of the innumerable illustrations of what are, under God, the spiritual effects of that latest method of evangelism which we call the Church Publicity Work of the Kingdom of God to-day.

FOR THE SMALLER TOWN CHURCH

BY REV. R. C. KEAGY
PASTOR, LYONS METHODIST CHURCH,
CLINTON, IOWA

THE smaller churches in the average town and city are like the smaller stores generally, at least in one particular, that is, they are suspicious of any advertising plan which might be related to their own activities. They generously admit that wholesome advertising is indispensable to the great department stores, but claim that their own plans are not adapted to an advertising program.

The average church has no publicity department. In the smaller cities where daily papers afford the best medium of advertising the activities

of the church, the ministers cannot be shaken from the moss-covered idea of a minimum notice concerning the services on Sunday. The term, "as usual," and that other hoary label, "You are cordially invited," referring to any one or to all of the services and meetings, are the proverbial trade-marks of the average church.

The daily newspaper is a gleaner of events. The city editor demands news and decides the merit of every story which is gathered by his staff. This man then is the logical source of co-operation for the church when it has determined upon a campaign of publicity. He may be approached by the minister or by a committee of laymen in regard to the plan which the church has decided to promote. He is reminded that the constituency represented by the church numbers two

hundred or even two thousand; that an active church spells good news; and that a thriving church means a thriving community.

The minister is properly chairman of the publicity department. Upon his typewriter may be written the weekly or semi-weekly story which measures a half column or a full column of news concerning the work which the church is promoting. For instance, during the past winter, Lyons Methodist Episcopal Church of Clinton, Iowa, conducted on Sunday evening what is known as the Happy Sunday Evening Service. This form of worship was adapted from the successful plan long used by Dr. Christian F. Reisner, of Grace Church, New York City. We secured by correspondence a tentative schedule of speakers and entertainments

and then conferred with the city editor of each evening paper. We explained the purpose of this evening service, declaring that it represented an open forum for all the people, and that it combined the educational features of a Chautauqua platform with the spiritual forces of an evangelistic campaign. The results have proven this claim well founded.

The newspapers received this news matter gratefully, and even inquired as to the possibility of other churches following this plan. On Saturday evening appeared a story which featured the Sunday night program. Prominent state officials appeared from time to time, and such men created news. The city editors even sent reporters to interview the men, and gave these stories a front page position. Suffrage speakers were twice

WHEN IN CHICAGO

COME TO THE
SUNDAY EVENING CLUB

Conducted by Chicago business men. Popular meetings for Christian Inspiration, and Fellowship, and the promotion of Civic Ideals.

FAIR SPEAKERS

Hon. William Jennings Bryan
Hon. James R. Garfield
Dr. Newell Dwight Hillis

Dr. Henry van Dyke
Dr. Lyman Abbott
Bishop Francis J. McConnell

STIRRING MUSIC

Choir of 100 Voices
Quartette of noted Soloists
The Great Orchestra Hall Organ

SEATS FREE

STRANGERS WELCOME "SUNDAY CLOTHES" NOT NECESSARY

Orchestra Hall, 220 South Michigan Avenue
For Seats Call and Present This

You cannot get out such cards as this without thought.
(Courtesy Christian Herald, New York.)

Preparedness Best Insured By Religion



GUARDIAN OF UNCLE SAM'S COAST

This big 12 inch disappearing gun is one of many which are now to be found in Uncle Sam's coast forts along both the Atlantic and Pacific. This particular gun is located at Fort Wright where it guards the approach to New York Harbor.

SUNDAY, { 11 a.m. Bishop E. H. Hughes, of San Francisco,
4:45 p.m. — Annual Fireman's Service — Motion picture. Talks
by Com. Adamson, R. H. Mainzer and the pastor.

GRACE Methodist **HOMELIKE** which may be **YOUR CHURCH**

West 104th St., Bet. Columbus and Amsterdam

Striking the timely note in a striking way, always a good thing to do. (Courtesy Christian Herald, New York.)



secured, and because Iowa was a campaign state this year, news was given to the newspapers concerning this propaganda through the agency of a church. Spiritual results: 25 per cent. added to membership.

The important features of the other services during the day were briefly stated but as a part of the story which "played up" the speaker or the musical organization which was to appear that evening. Great emphasis was paid to the educational feature represented by these meetings, and the spiritual forces were conserved in the closing moments of each Sunday evening service is a challenge for personal investment in the upbuilding purposes of Christianity.

Newspapers had never been invited to coöperate with the church in this manner and they responded cheer-

fully. Their willingness to aid possibly led to the further development of church advertising. The Brotherhood agreed to conduct a three-months' campaign of display advertising. These men invested the class collections in this form of paid publicity. The space used usually measured a four or five-inch double column and was well placed, being given the advantage over movie advertisements and always a related position to the news story.

The Happy Sunday Evening programs offered a distinct leverage to arouse public interest, but the display advertising created even a larger attention to the work being done by this church. It naturally drew forth a generous amount of criticism. Its departure from the ancient trade-mark of published church news was radical,

and the position drawn by the advertisements, so near to the motion-picture theatres, was marked by thousands of readers. I tested this in several congregations by asking for a show of hands of those persons who had either read the advertisements or the news story. Each test indicated that between seventy-five and ninety per cent. of the congregation had been interested by either or both forms of publicity.

The newspapers promptly made overtures to many of the other forty-four churches in the city, but the educational process had not been continued long enough. The cost was prohibitive, for one thing. Too many of the churches did not care to launch any advertising campaign, although the results of our publicity methods were well and favorably known. Our

evening congregations had been increased in numbers several hundred per cent., although we had yet a long way to go to gain a satisfactory goal.

Ministers complain against the indifference of a city or of a certain community toward the church. One cause for this indifference is the unchanged methods of the churches. The average congregation and its related constituency will undoubtedly be challenged to a great activity if the church promotes a definite program of advertising. A careful analysis of our winter's campaign shows without a single doubt an increased interest and loyalty on the part of the membership. We were declaring publicly our attitude and astounded the public by using the common medium of information—the daily paper.

The bulletin board was another

agency employed, a simple blackboard upon which I printed signs. The board was placed in front of the church. The location of the church was ideal for this kind of advertising. It fronted upon a main thoroughfare along which the street cars passed every seven minutes during the day. These signs, sometimes hurriedly drawn and crudely executed, were read by at least a thousand persons daily. They attracted the boys and girls of school age who passed the building frequently. This form of reaching the people had no cost attached, but was valuable.

This outline of methods indicates a simple but adequate plan for reaching the people with information concerning the church and what it has to offer. There is scarcely a store of importance without its firm name.

And yet there are plenty of churches without any indication as to their identity. There is scarcely a show house of importance without a printed program. And yet there are plenty of churches without bulletins or service sheets. There is scarcely a movie theatre to be found without a flaming electric sign. And yet there is seldom to be found a church with electric apparatus for advertising.

This kind of advertising is costly. It is prohibitive in some cases, but every church has accessibility to the news columns of the daily or weekly paper. If the church has a definite program—if it is committed to the general program of its communion—that fact is a story. In the development of this program, as it will relate to the social conditions, as it calls for a survey of the community, or as it

launches a canvass for some definite object, each detail represents a news story. If the minister or a committee of laymen will outline this general program briefly and invite a conference with the management of the press, explaining the value attached to a wholesome campaign of publicity related to the church and its influence upon the public generally, the editor will undoubtedly sanction this feature of newsgathering and give it right-of-way.

These stories should be written by someone delegated for this purpose. They should appear regularly and contain news. The editor reserves his right to blue-pencil any matter or reject the entire copy, but the story, if carefully written, will always pass censorship. Those hectic phrases which are commonly used to announce

the hours of worship should be avoided. People are after news. People are naturally religious, as well. They are interested in their churches, and if church news is written with snap and life the majority of folks will follow the column that features the activities of a well-balanced church program. The proverbial "pink teas" and prayer meeting announcements never invite nor interest the people who are being sought.

I asked the manager of a local newspaper which he considered the better form of advertising—the news story or the display advertising. He hesitated for a moment, seemingly reluctant to part company with the treasury department, but finally said, "The news story." And then I asked him for a reason. He replied by stating that the news story was uncommon

and a new feature and therefore it was worth while. He did not estimate the number of people who read the stories, but suggested that the headlines were scanned and an impression was created in the mind of the average man who has never had time to attend church.

Advertising the Sunday evening service brought men and women of all creeds. Catholic and Jew were seen in the congregations. There had been no opposition to the church in previous years; the people were merely indifferent to it. The church had been politely shunted into an obscure corner, and there meekly waited for a brighter day. Advertising was the dawn of the awaited day. Advertising proved a hydraulic power: it lifted the church into a place of recognition and prominence. Its activities became

a topic of conversation and discussion. The Happy Sunday Evening programs were of wholesome character, but without publicity they would have failed. The news story and the display advertising formed a combination which created an imperative desire with many people to attend the church which ventured a bit. The story took time to write and the advertisement demanded dollars and cents. Time and money are respected, and therefore the church prospered.

MAKING RELIGIOUS INFORMATION APPETIZING

BY WILLARD PRICE

MANAGING EDITOR, WORLD OUTLOOK,
NEW YORK

SOME time ago I heard the story of a very prosy preacher who gave a long discourse on the prophets. First he took up the minor prophets and when he finished with them, after giving them exhaustive treatment, his audience sighed with relief. They thought he was done. But he said, "Now, brethren, having finished the minor prophets, let us go on to the major prophets." And for three-quarters of an hour he talked about the major prophets. When he concluded, his audience gave another deep sigh of relief. Surely he was through. "Now,

brethren," continued the preacher, "having finished with the minor prophets and the major prophets, what about Jeremiah? Where is Jeremiah's place?"

Then a big fellow in the rear of the audience got up and said, "Jeremiah can have my place! I'm going home!"

The trouble with that preacher was that he didn't understand the three essential rules of modern advertising. Those rules are: Be concise. Be colloquial. Be convincing.

Be concise. Say a great deal in a few words.

Be colloquial. Speak the common language.

Be convincing. Display your facts so clearly and with such sincerity that your conclusions, when you make them, are accepted without question.

You and I have applied those rules,

either consciously or unconsciously, in writing advertising for the sale of goods. They are just as applicable to the sale of religion. And if that preacher had used those rules, he would have created such a demand for the thing that he was selling, namely, the prophets, that when he said "What about Jeremiah?" his congregation would have stood metaphorically on tiptoe and cried back to him, "Yes, yes, what about Jeremiah? You must tell us about Jeremiah."

I have been asked to talk about making religious information appetizing. We have three rules: first, we try to be concise. Beautiful 5000 word articles frequently boil down to 800 words for our use. The lordly phrase and the wordy introduction get the guillotine. Here is the first paragraph of one article: "Every eighth person

in the world is a Mohammedan." A concrete statement.

Another way of being concise is through pictures. A good photograph will often tell at a glance a bigger story than could be told in a thousand words of text. We endeavor to be concise, in text and in photography.

Besides being concise, we try to be colloquial. The speech of the Middle Ages or of the Hebrew prophets was probably very nice but the man from Missouri doesn't talk that sort of language. The antique verbiage one hears from so many pulpits is not good advertising copy for the sale of religion. Jesus Christ used the common speech of his day. Why should not the preacher and the religious editor use the common speech of this day?

But the effort to be colloquial

should go deeper than that. We must be colloquial not only in our wording but in our thinking. That is, we must not only speak in the terms which our reader uses, but we must think in terms of our reader's thoughts. A man in Chicago doesn't think in terms of mosques and Moorish architecture and tombs of the Pharaohs; but in terms of apartment houses, railroads and jitneys. In the same way the Chicago woman who reads doesn't care much about zithers and palanquins, but she is very much interested in sewing machines, woman's rights and moving pictures. And so we tell of the invasion of the Far East by moving pictures, of the refusal of the Japanese to laugh at Charlie Chaplin, of woman's rights or lack of rights in India, of modern schools and hospitals in China, of the apart-

ment houses of Algiers, of the railroads that are making Asia one neighborhood.

Then, last, the magazine which hopes to show the man from Missouri, or from Chicago, must be convincing. No claim should be made unless concrete facts and figures can be given to substantiate the claim. Also, to be convincing, a religious magazine should be broad and generous. The day has passed for claiming that the only worker in the world for betterment is the missionary. Credit must also be given to the drummer, the promoter, the politician and the social worker.

The principles for which I have been contending are familiar to advertising men. It is second nature for them to be concise, colloquial and convincing. When these essentials be-

come just as familiar to the preacher and the religious editor—well—then Jeremiah will become a movie hero, the sermon will become a thing of intense modern interest and the Church founded by the plain-speaking man from Nazareth will see a new day.

SECURING MONEY FOR CHURCH PUBLICITY

BY CHAS. E. BEURY

SECRETARY PUBLICITY COMMITTEE, ASSOCIATED
CHARITIES OF PHILADELPHIA

THESE are merely some of my observations and experiences as the Secretary of a Philadelphia Committee to promote church advertising and then to suggest how such work can be organized in order to raise the needed funds.

Our effort here came as a result of the Men and Religion Forward Movement with its program urging church publicity. We organized a committee composed of leading men of various denominations, and decided upon our main course of action. We could not go into all the newspapers at once and

so one of the most generally read newspapers of the city was selected as the medium for teaching our story.

We thought at first we could secure from the individual churches such financial coöperation that a half page display advertisement would be paid for by the price each church would pay for its church card, which occupied a lower half of the same page. A letter was addressed to the churches stating the plan and asking for their support. Immediately we found opposition from two sources. Many of the churches did not care to coöperate; others objected to the paper we had decided upon, and these objections were rapidly agumented by the very active opposition which we encountered on the part of another newspaper which had always served the church clientele and which op-

posed our plan on the ground that this was an effort to deprive it of a very desirable line of advertising. The committee was not discouraged, however, and continued its efforts to promote the plan. This was finally accomplished, not through the support of the individual churches, though some of course lent their coöperation, but through the financial aid of a number of business men interested in the church.

The advertisements consisted generally of a full half-page argument in support of the Church. They were not sermons. Our duty was to get the people to church.

While it is difficult to check up the full benefits of advertising, we found some very interesting results. For example, the newspapers of Philadelphia gave from three to four times

as much news space; certain papers put on religious editors; the religious news was treated in a bigger and larger way; some of the papers dropped the free church notices which, if anything, showed the church in an unworthy light. The movement, pioneered here, spread to many other cities and, with varying success, has meant a great deal toward bringing religious news to the fore.

There are some very definite suggestions which I would like to make as to the method of promoting such a campaign. It goes without saying a strong representative committee is needed,—preferably of laymen. The churches will not help to a large extent in the beginning as churches. It will be necessary, at least in the larger cities where space is so expensive and the whole project costly,—to secure

the financial assistance of individuals. A budget should be guaranteed beforehand. This money should be expended in an effort to convince the churches of the wisdom and benefits of church advertising. The church authorities meanwhile should be solicited for their interest and aid, but do not expect—at least in the beginning—to secure your money out of the normal church budget. There are so many demands on churches that few have anything to spare. Besides, it is very difficult to secure the approval of a church council, or vestry, to such a plan because of the varying opinions as to the advisability of the plan and the newspapers to be employed. It would be wiser to go to the Christian Endeavor Societies or the Men's Bible Classes or the Women's Bible Classes and secure

their pledge to undertake for their church their part of the expense. In my experience with churches, in many capacities, I find that there are numerous organizations in nearly every church that are looking for something very definite to do and this is something new—something big—something that may mean a big gain to the church in the long run and is likely to appeal to men.

The cost is large for, beginning with one newspaper as we did here, there were times when we used practically every newspaper in the city, and when your committee is spending the money in this way, you must see to it that the advertisements are worth while—that they give the proper message and are not wasted.

We need more religion in publicity rather than more publicity in religion.

Advertising any commodity tends to improve that commodity. A maker must see that his commodity squares with his published word and so with the church, if we have a persistent campaign of church publicity. So it is bound to improve the quality of the sermon and of the services rendered by the church.

ADVERTISING TO FILL A CHURCH

BY REV. WM. E. BARTON, D.D., LL.D.

THE first and best advertisement for any church is the widespread assurance that it uniformly has a service worth attending. No investment in printer's ink can ever be a substitute for this. Equally with every other advertiser, the church must stand ready to deliver the goods and give to the person who enters its doors something worth coming for, and I want at the very outset to register my own conviction that there is nothing else the church has to advertise which is so well worth advertising as the Gospel of Jesus Christ. In everything else the church has competition, and the minister is likely to find him-

self at a disadvantage as compared with other men. Other orators can be eloquent, and maybe more so than he; other men can tell stories as funny as his and perhaps more funny. Actors and entertainers of various kinds and degrees can furnish their various and perhaps legitimate kinds of amusement, but the minister is a specialist in the Gospel of the Son of God. If he is true to his calling he can lift himself and his message above all competition in his particular field.

I believe in advertising church services, and am glad to say something about its methods, but I wish it understood in advance that I believe first of all in having something to advertise, and that the thing advertised should not be meretricious, or cheap, or theatrical, but fundamentally and invariably the Gospel of Jesus Christ.

But there is no reason why the Gospel should be either preached or advertised in a dull or uninteresting fashion. Jesus was an interesting preacher. He knew how to get the attention of the crowd and how to keep it after he got it. He did not always preach alike; He changed His style of preaching at least four times and always for a reason. He did not depend upon His miracles to bring in the crowds; indeed, He deprecated the gathering of multitudes after that fashion. But He got the people and they heard Him gladly.

Every church should consider thoughtfully what are its best and cheapest and most productive forms of advertising. I am satisfied that a good many churches do not utilize to the full the available resources of this character. I place well to the front

among advertising agencies the local press. A minister needs to cultivate a style that is adapted to the press. The first rule is to boil it down, and the second rule is to light it up. The church service can be announced so stupidly that no editor will want to print the announcement and no reader will care to come to the service; or it can be so written that the editor will count it good copy, and that every reader who cares at all for a church service will have an immediate desire to attend.

I am prepared to be told that ministers ought not to seek newspaper notoriety, and I agree heartily with that statement; but ministers ought to seek to let their light shine before men that they may see their good works and glorify their Father who is in heaven. So the first rule which

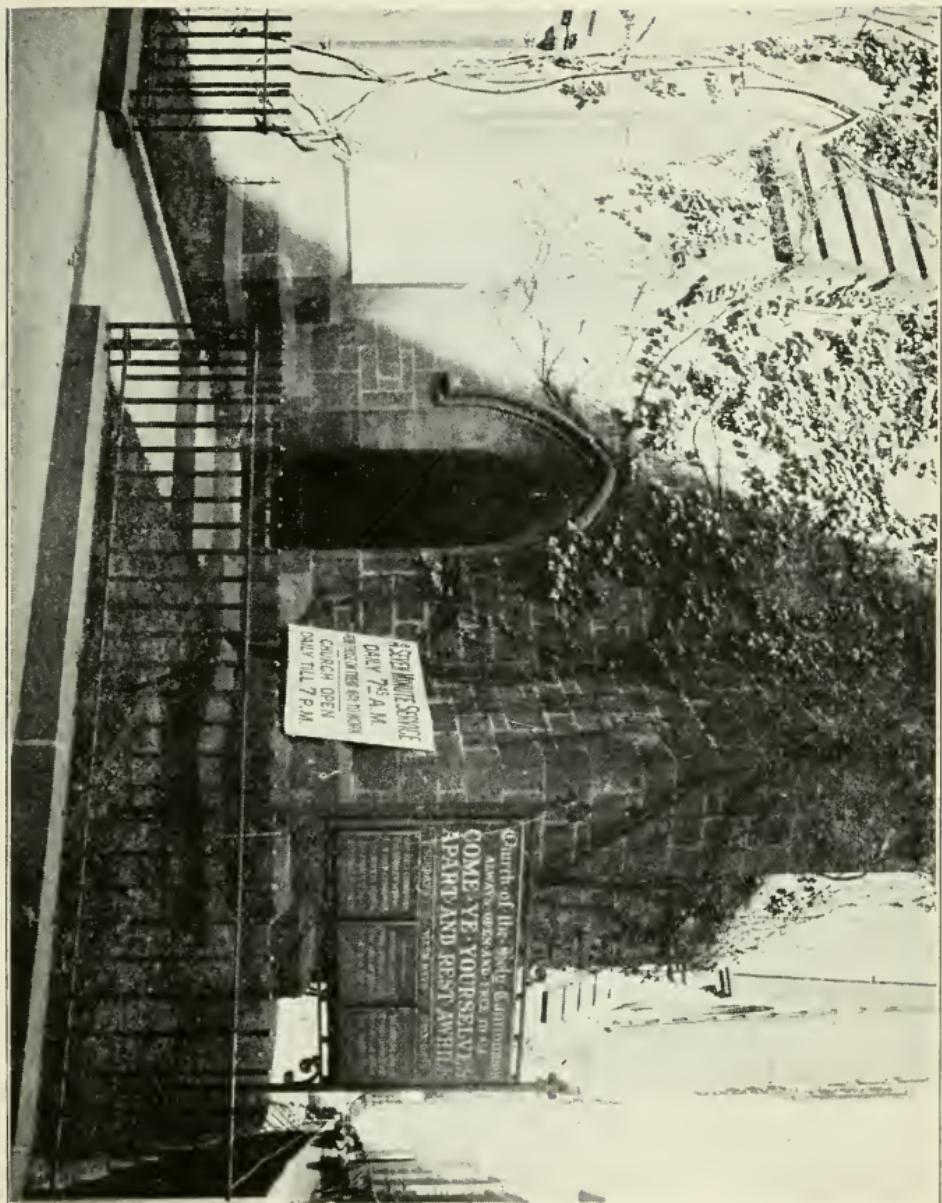
I have learned to follow with regard to advertising outside the church itself is to make the largest possible use of the local press. I will fill just as many inches a week as the local papers will give me in announcing the services of my own church, and in reporting events of interest that have occurred there, and I will try to do it so well and have my copy in so early as to insure a good position and a favorable reading.

I believe in a dignified and well-kept bulletin board. Many church bulletins look shabby and unattractive and a large part of their advertising value is lost through carelessness. If a minister does not select his sermon topics until Thursday and does not get them on the bulletin board until Friday, he has wasted two-thirds of the week. Or, if he does

not wish to announce his topics until the latter part of the week he has wasted the opportunity of advertising some specially attractive features in connection with his midweek service.

The best kind of advertising is that which the men of the church can do. We have used our own church calendar, our large illuminated church bulletin board, window cards, cards in the street cars, billboards and very liberal writeups in the local papers. We have placed cards in the hotels and seen to it that strangers had knowledge that something was likely to happen at the First Congregational Church of Oak Park. Lately, our entire parish has been canvassed by the men of the church in the effort to locate all non-church goers and to give them a personal invitation.

I will add a word concerning the



Once this would have been called a desecration. Do you think it is? (Courtesy Christian Herald, New York.)



item of expense in any of these matters. It is our experience that any kind of judicious advertising is likely to pay for itself in the increased collections. I find in glancing over the figures that the collections on Sunday evenings during 1915 were \$978.36, of which half went for light and heat and the other for printing and special music. In each case the amount was sufficient to cover the expenditure and in general any extra expenditure was covered by the extra money collected. It is pleasant to be able to report that judicious advertising has been found to pay for itself in actual cash returns. But I wish to emphasize in this closing word what I said in the beginning, that the best of all advertisements is the widespread knowledge that the Gospel will be preached interestingly, earnestly and effectively.

DELIVERING THE GOODS ADVERTISED

REV. DANIEL HOFFMAN MARTIN, D.D.
PASTOR OF FORT WASHINGTON PRESBYTERIAN
CHURCH, NEW YORK CITY

“A PLEASED customer, the best advertisement” is as true of a church as of a store. If a shop window displays a better quality of goods than the shop shelves provide the deceived purchaser is not apt to return. On a crowded thoroughfare it may be possible for such a store to thrive for a time on the premise that “one is born every minute,” but such a trick is fatal to the prosperity of a church.

In this strenuous age the church is forced to make as strong a bid for support as a store; failure to draw is as fatal to a minister as to a merchant. Consequently, both are subject to the

same temptation to promise more than they can fulfil. Where you find one man with a passion for sincerity you find one hundred for success. Artemas Ward used to say to the people who came into his tent, "If you don't see all you expect inside you will find it on the billboard outside." Certain pulpit advertisers might appropriate the same announcement.

Sooner or later every man discovers that whatever honesty costs it is always a bargain. Cervantes invented the proverb, "Honesty is the best policy," but the old Spaniard forgot that honesty is not a policy but a virtue. The man who is honest for policy is not really honest, he is politic; the preacher's Bible teaches him that and so does Nature. Nature knows no false prophets and no broken promises. The sun in Capricorn means

winter, in Cancer, summer. The clouds, the winds, the storms, the seasons redeem their pledges.

In former times church going was the wildest excitement of the week, with a service two hours long and a preacher who could dive deeper, stay longer and come up drier than anybody in the community. But the community went to church because it was the social centre, the news bureau and the channel of all philanthropy. Its only advertisement was the church bell on Sunday morning. But now the church bell must compete with the breakfast bell, the telephone bell, the door bell and the locomotive bell of the Sunday excursion train, while golf links, tennis courts, automobiles and cyclopedic newspapers call people away from church.

“What must I do to be saved?”

cries the preacher in a race with all these rivals. Yet he knows he has something which human nature needs, while those who supply what human nature *wants* are painting the town red to advertise their amusements.

So the preacher must advertise if he would command a hearing, and then if he fails to hold a congregation it is because he fails to deliver the goods. The modern minister has a man's job and **no** one need tackle it who isn't made of heroic stuff; who can't organize victory out of defeat and determine to ride the horse that threw him.

A congregation is a company of practical, busy people who have gathered to invest their time, their attention, their intelligence, and they naturally expect a good return from the investment. Some preachers are under the delusion that the more adver-

tising of a topic ought to attract all classes of people, but the topic itself is a “strainer” only and only those interested in that particular topic come through. An advertised topic is both centripetal and centrifugal—it compels or repels—it selects its affinity. A crowd lured by a startling topic will expect to be stirred by the sermon and will regard itself as “bungoed” if it doesn’t feel thrills. A frivolous theme will catch the frivolous. A good fisherman will suit his bait to the kind of fish he expects to catch, and you will never catch the sober-minded with a hook baited with the trifling.

The preacher must redeem his pledge. He can’t advertise cream and deliver skimmed milk. If a preacher advertises that he will preach on the “Five Points of Calvin” and I want

to hear about them I will expect to hear that topic discussed. If a preacher announces that he will speak on the topic "How to Pop the Question and Gain Pop's Consent," if I am silly enough to go and listen, I do not expect to hear a treatise on Predestination. If a preacher advertises, as one did recently, a sermon on "Short Cuts to Hell" I will be disappointed if he doesn't show me how to get there. If the topic is, as another had it recently, "Out of the Frying Pan into the Fire," I will resent a discussion on "Missionary Work in Lapland."

Has the preacher a right to advertise a sensational topic? By all means. All good news is sensational and the Gospel is the best news in the world. But the word sensational has been abused so that some preachers avoid it like the plague, and go to the other

extreme so that their D.D. stands for "Deadly Dull." They substitute stagnation for sensation, and think they are steadfast when only stuckfast.

"Do you keep stationery?" I said to a boy in the store the other day. "No," said he, "I have to keep movin' or lose my job." What has brought discredit on the pulpit and depleted the pews is not sensation but claptrap. It is not sensation to phrase a commonplace topic in a striking way to get the ear of the indifferent. No preacher should consent to be a tall-low-dip when he can be a beacon. The claptrap preacher is more concerned to get the crowd into the church than to get the church into the crowd. The claptrap preacher is a fakir who makes pledges he can't redeem. His chief ambition is to exploit himself, get his name in print and keep him-

self in the spotlight. He puts silly titles to serious subjects and peppers his sermon with slang and vulgarity to catch the man in the street,—who concludes to stay there after that.

To deliver the goods Almighty God has advertised let the preacher realize first of all the quality of the goods and lastly let him be himself a sample of the goods in purity of life, self-control, courtesy, kindness and charity. Like John the Baptist, he must be a “burning and a shining light”; burning as well as shining; consumed with a passion to save sinful men, and shining like the stars to guide them to the haven of the Father’s love. His character will speak louder than his words, and his life and conduct will be the sounding board that will carry the truth home to the hearts of the people.

ADVERTISING THE SUNDAY SCHOOL

BY REV. SAMUEL D. PRICE
CAMDEN, N. J.

THE Sunday school is big enough to be advertised and to hold a place with any activity in the world, since it is composed of more than 30,000,000 members. Wherever there is any understanding of Christianity, there the Sunday school is a force for personal and national development. Further, the Sunday school is an institution that studies just one text book and that book is the Bible. Statistics show that a Bible, or portion, is printed every second in the year, day and night, week in and week out. In short, the Sunday school and its text book have a world standing.

Business claims that a satisfied customer is the best advertisement. This is equally true of the Sunday school, and there is no better advertisement of the local school than the satisfied, enthusiastic, helped member.

But the public setting forth of facts and aims of the Sunday school are involved in our theme. It should not be a distinctive field for the Sunday school, since it is but an integral part of the church itself. The church should advertise its Sunday school in its general plan of publicity, and the Sunday school should advertise itself.

If advertising is defined as that which commands attention, then we can, for convenience, divide our theme into two parts: news and publicity. Under news I mean the record of the work of the school. This can

be just as live news as other items that are on the front page. When Billy Sunday comes to town it is news, and is so featured. The same is true of the Sunday school parade, a great convention, or a Bible class that is increased from fifty to five hundred in three months.

Every Sunday school should have its press agent to write up the school when something is accomplished, and the city editors will welcome such contributions. Newspapers think that mere announcements should be treated as advertisements and paid for accordingly, and yet many papers print almost every kind of a notice, except where an actual amount is stated as the admission fee. Do something worth while in your Sunday school and then tell the public about it. Thus you are advertising your school.

Few schools have an item in their budget for advertising of any kind. There should be a constant expenditure to acquaint the membership of the school with the vast scope, and hence large possibility, of the organization to which they belong. Regular and special programs should be printed in an attractive manner. Fetching notices should be sent to the school and especially to the 50 per cent. who are absent every Sunday. Possibly the lack of printer's ink may have something to do with the fact that three out of every five are lost to the school during the 'teen age.

The first effort in publicity outside the school membership should be with the members of the local church and congregation who are not now members of the school, for our slogan still holds, "Every member of the church

in the Sunday school." Here the church calendar can be used. More results will come from pointed facts than from the mere list of officers of the school. A standing list of names is dead, and that may be true of the officers, too. Even a space of one inch in the calendar, well used fifty-two times in the year, will produce fine results. The Church knows that 85 per cent. of its additions come through the Sunday school, and it can afford to give more than an inch a week to such a fertile field. Feature all the departments from the cradle roll to the home department. Big type and few words are better than detail. Detail comes after you have gained the attention. Children's Day and Rally Day are good talking points. If you have an extra crowd on a special day, get every name and address and go

after the person who was interested enough to come once.

While we are doing this intensive work the crowd is passing along the highway. Stop them. But how? Publicity is our answer. And now the field is large enough to try the ability of the keenest business man or woman in your church. A Philadelphia religious editor said at a ministers' meeting that he would agree to take any ordinary preacher and guarantee to so advertise that man and church that the Bible words would not be true, "Yet there is room."

Most churches now have placards or signs with movable letters. The Sunday school should have such a board. It can be home made and there are enough mechanics in every church to do the work. Change the information three times a week, or even daily.

Define the work of the school as well as extend the invitation to become a member. Find the artist among your members and have him paint signs and pictures. A frame should be made by the carpenter members. A church property that is worth from \$25,000 to \$100,000 should at least be productive of a place for a sign. When the church is closed between meetings the sign may address a larger audience than when the doors are thrown open. The signs can be photographed and made into lantern slides or newspaper cuts for further publicity.

Nearly every church has a lantern. Place a screen on the outside and point your lantern through a window that you may tell the crowd that passes by what your school is doing. Pictures should be interspersed, but

the thing that you are after is school publicity.

Advertise your school or organized classes in it by means of well printed window cards. Such a window card displayed in the home of every member is a dignified way of attracting attention to your work, and such cards in the residential section are read. On the day when they appear have a cut of that card appear as a paid advertisement in your local papers. This will give you an opportunity for a news write-up. Print a card of invitation, that is different, and have it placed in every box in the hotels. A group of churches in that section of the city can combine to do this.

Get rates for display from your billboard company and let the community know that the Sunday school

is out for business. Plan a city-wide advertisement at the time of Rally Day. Have your county or city Sunday school association coöperate and make the people read "Sunday school" as well as "Bock Beer." Too many pastors and Sunday school officers have a small conception of the Sunday school, and they treat it according to their narrow viewpoint. Trolley car advertising is another field. A cent a day for each car in a city is not much when the cost is shared by a number of coöoperating Sunday schools. Get some business man interested and make him your advertising man. There is no trouble in financing any good proposition. Of course you will be forced to live up to your advertisement, but that is another story.

In many places it will be possible

to obtain permission to place a neat frame in the railroad station or the hotel lobby. Have a frame with a hinged back. In this give the invitation to the stranger, and tell him why he should visit your school next Sunday. Tell the reader what the Sunday school is, and that it is for adults as well as for children. It will help another school even if results do not come to you.

When your Sunday school turns out for the parade or special occasion turn out strong. You thus become a very live advertisement. If *you* are not on hand it is somewhat like a letter left out of a word.

THE PREACHER AS A SALESMAN

BY JOHN LEE MAHIN

THERE are many good men both in and out of the churches who answer off-hand, "No," whenever this question is asked. In questioning these men I find that their reasons are not carefully thought out. Most of them frankly admit they are prejudiced against the idea.

There can be no reason why a church should not advertise, as long as there are people whom the church can help who are not enjoying its benefits.

There can be honest differences as to the method to be used, and these are what men who say churches should not advertise really have in mind in opposing it. Differences of opinion

about methods, with a clear-cut agreement of fundamental principles and ultimate purpose, stimulate progress in everything worth doing.

I would emphasize the practical value of ideals. Paul surely could have had wealth, luxury and temporal power. I cannot but believe that he deliberately renounced them for the sake of projecting his influence as far as possible into the future. He did not found a dynasty—he had no children. He chose rather to be succeeded by men who would carry on to the generation to come his ideal—service to others.

Concentration on an ideal with all the knowledge, energy and power one is capable of putting into it, is the best recipe I know of for success that is worth attaining.

Ministers who undertake their work

in the spirit in which Paul originated it cannot refuse to take advantage of the benefits which modern advertising offers them.

It seems to me that the different denominations represent different brands of an article that should be merchandized as effectively as is a soap, a food, or an article of wearing apparel. Different brands appeal to different classes. Different methods of exploiting each are desirable and logical. The fundamental idea underlying all church organizations deserves serious consideration before determining how to advertise any particular brand.

Not long ago I met Sherwood Eddy, who for twenty years had been doing Young Men's Christian Association work in India and China. Just as he was graduating from college, the

missionary idea got hold of him and he decided to give his life to that work. A brother made this plan financially possible by agreeing to take charge of a business which they had inherited, and to divide its profits.

Some of the men now in control of affairs in China have been persuaded by this young American to accept the Christian philosophy as the best ideal of right living. He “sold” them, by convincing them that the Oriental scheme of life leaves wholly untouched character resources of great value, and by pointing out that their system has not yet raised the earning power of the individual above the ten-dollars-a-year mark.

His true selling instinct prompted him, not to try to force upon the Oriental *our* manner of organization, but merely to “put over” the idea, leaving

it to the recipient to express the new thought in his own way.

In thinking over the experiences of this young American, my mind inevitably ran back to the young Jewish aristocrat of 2000 years ago, who also renounced all the material advantages of his day for an ideal—the greatest good for the greatest number.

There exists no finer example of service salesmanship than the story of the Apostle Paul. His first public service was the stamping out of what he and his associates considered heresies because they were breeding in the masses discontent with and distrust of the rule of the classes.

Paul was too wise to oppose doctrines which he did not understand. So he studied, with the hope of successfully combating the ideas of the Nazarene carpenter. He approached

the subject with an open mind and became convinced of the fundamental soundness of the ideas he had intended to stamp out. Then he went out to “sell” them.

His visit to the City of Athens is a splendid example of plausible and sincere “approach.” He suggested to the Athenians, the self-appointed arbiters of art, literature and all else that was worth while then, that at the altar of the Unknown God they had all along been worshipping the true God. This put them on *his* side of the argument.

He followed up his advantage by educational salesmanship, demonstrating the actual benefits and profits of living a life the dominating idea of which is the largest measure of service to the greatest number of people.

As all churches are organized to

propagate the same fundamental truths which Paul gave his life to establish, his example should be authoritative. Certainly Paul would use modern advertising methods if he were living now.

He would use them for the double benefits they would bring. The first is to people who would not otherwise know the advantages available to them. The second is to the institution itself through the altering of its forms and methods to fit changed conditions. All successful advertisers do this as they make their plans from year to year. The strongest argument for foreign missionary work is the reflex upon the churches. It broadens the views of church people and continually reminds them that it is the spirit rather than the form of its exposition that is most essential.

MOVING PICTURES AS ADVERTISING

BY REV. CHESTER C. MARSHALL

PASTOR, METROPOLITAN TEMPLE, NEW YORK

MOVING pictures as an innovation in church services will for a time meet with opposition. Printing the Bible was first criticised as a sacrilege. When organs were introduced into some churches it resulted in "church splits." Within our own memory a violin in a church was regarded as an inspiration from Satan. Opposition to the use of motion pictures will vanish, as opposition to these other useful adjuncts of service vanished, in the course of time.

We are told that we receive nine-tenths of our impressions and information through the eye. If so, why

insist on overburdening the ear to impart all our religious impressions and information? If we desire efficiency we should be ready to use every legitimate device that most readily accomplishes our ends. If approximately 18,000,000 people in America pay admission daily to see motion pictures, surely they must make an appeal, and therefore the Church cannot disregard this means of reaching the unchurched and of imparting an education to religious people.

The use of motion pictures will in many instances attract multitudes of people who otherwise will not go to church. How can we evangelize them unless we first bring them in? Of course, there are many churches where this is not necessary or desirable. However, I regard the motion pictures as serving other functions

quite as important as that of attracting people. On week nights the church in many communities could utilize them to give the people the best and most wholesome recreation and entertainment they ever secured. For Sunday services a picture wisely chosen may create just the atmosphere needed to make the message of the hour most pointed. For a sermon on reform, or along the lines of social service, there is no more powerful adjunct than an appropriate picture. Very frequently a picture can be used as the exposition of a text. When it can be so used a congregation never forgets the truth enforced. In short, the possibilities and application are limitless in proportion as the motion picture industry develops the religious film.

To give a few examples of the use

of pictures, a sermon on prison reform or temperance can be made ten-fold more impressive by using the visual method as well as depending upon the ears of the congregation. The great lessons of "Pilgrim's Progress" can more powerfully be presented in sermon when preceded by the excellent pictures of the book. A sermon on the certainty of retribution will be far more effective if people have just witnessed the Biblical picture "Belshazzar's Feast." If one wishes, for instance, to preach on the question, "Is the World Growing Better?" he can get the start he wants by showing some wonderful scenes of sea or mountain, showing what a marvellous world God has created, and calling attention to the fact that it would be singularly inconsistent for God to have created such a world to be the

scene of the tragic defeat of His plan. The six-reel production "From the Manger to the Cross" affords the expository basis for as comprehensive a sermon-series on the life and teachings of the Master as one could desire. The effectiveness of all pictures is greatly enhanced by the use of appropriate musical accompaniment.

PUBLICITY AND THE MINISTER'S MESSAGE

BY CHARLES FLEISCHER

LEADER OF THE SUNDAY COMMONS,
BOSTON, MASS.

PERHAPS Jesus could afford to wait 2000 years to get his message before the minds and into the hearts of the people,—and to *fail* to get it *out* of them again, even then, embodied in conduct. Anyhow, his immediate means of publicity were limited to twelve, more or less ignorant, disciples, and to the casual gatherings of the common people who “heard him gladly.”

But we of to-day need and want and should secure all the agencies available for the magnification of our message and the multiplication of

our appeal. That holds true of whatever type of ministry may enlist one's devoted activities.

Of course, if one happens to be a minister of some "authentic" religion, which is not only cock-sure of itself, but indifferent also to further propaganda, one *may* then be justified in the aloof and confident conservatism and indifference of pre-social ages. But, even then, if one has caught, however slightly, the healthful contagion of the modern social spirit, one should wish to socialize one's message, to clothe it in attractive form, and to seek for it the widest publicity—consistent with dignity, but designed to make the fullest possible appeal.

If, on the other hand—as happens to be my case—one has obeyed the Emersonian injunction: to "come

into direct and original relations with the universe," one is bound, in the spirit of enlightened self-interest centering in one's cause, to employ every decent modern means which might contribute towards giving earlier, quicker, and more general currency to one's message.

The most obvious aid to publicity is the newspaper. It is pleasing to note that most churches recognize the value of a Saturday advertisement, to announce the place and hour and the sermon subject of Sunday's service. I see no reason why, having gone thus far, they should not go farther. I want to suggest the application of psychology to such advertising, to the end of deliberately attracting attention and increased attendance.

Let me offer a sample advertisement. Recently, I was going to speak

on "Fear," at my Sunday morning meeting. On Saturday I inserted the following advertisement:

A RELIGION FOR BRAVE SOULS

What are you afraid of?
God, Man, the Devil—or Yourself?
The last, most likely—in whatever guise.
Why not be the Captain of your Soul?

On Sunday, January 28, at 11 A.M.

Before the Sunday Commons,
Huntington Chambers Hall,
CHARLES FLEISCHER will speak on "FEAR"
If You are Unafraid, Come and Hear.

Yes, of course, they came—many more than would otherwise have come.

This may seem somewhat sensational or flamboyant. But I believe that such condemnation of a merely "live" presentation of one's message, coupled with either invitation or chal-

lence to come and hear, argues a failure to face the facts of the situation. First of all, it betrays the failure to realize that organized religion has practically lost its "authoritative" place in society. If, therefore, religionists really value their spiritual possessions, they simply *must* persuade the people to avail themselves of the privilege of sharing these religious riches. "It pays to advertise."

Since the address or sermon has become the chief feature of most services, orthodox or liberal, I believe it is desirable that the minister should court further publicity for his message by having it reported in Monday's papers. Let no one dismiss this suggestion by saying that it savors of notoriety-seeking. Let us be honest! We, who are in earnest, respect the children of our brain and soul. We

want them appreciated. We wish them to be as widely serviceable as possible. It is obvious that Monday's paper is the best means towards that end. Not every sermon or address is worth reporting. But I would suggest that every minister send to each paper in his city, by Saturday night, a short abstract (of say 300 to 500 words) of each sermon that he, with modest immodesty, suspects of excellence,—and leave to the city editor the judgment of the journalese value of his thought.

Of the many other means of publicity available towards aiding the minister's message, is what Grover Cleveland used to call "pernicious activity." That is to say, the modern minister owes it to his high calling not only for self-expression and for service to his particular denomina-

tion or society, but for the sake of organized religion in general—to prove to this practical age: that the minister has an excuse for existence, because he is *the most useful and efficient civic servant* in the community. A minister of this kind not only is dependable for promoting all the healthful, varied life of his community, but he makes his calling attractive to young men who might thus be moved to enter the ministry,—and he gives the best sort of publicity to his message, by translating its theory into concrete use, as a minister who not only preaches but practises.



